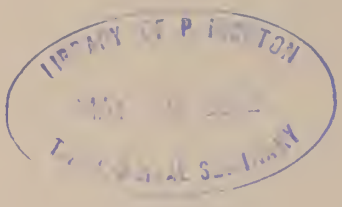
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FACTS WORTH QUOTING

GATHERED FROM THE JANUARY NUMBER OF "THE REVIEW" BY MRS. F. M. GILBERT

1. A school started by a graduate of Tuskegee Institute, with only trees for a shelter, now has a property in Mississippi valued at $100,000. (See page 40.)

2. "Let whatever comes find us and our people together" was the word of the native workers who stayed loyally at their posts in the war zone in the Cameroon County, West Africa. (See page 45.)

3. The distribution of Testaments among Belgian soldiers on leave in England has led to the conversion of many and to the formation of a Scripture League with thousands of members. (See page 33.)

4. Christians were asked to stay away from an evangelistic meeting in Kobe, Japan, in order to make room for the more than 2,000 non-Christians who crowded the building to the doors. (See page 6.)

5. Japanese government regulations, which seem to Korean Christians to involve ancestor worship, bring serious problems into mission schools in Chosen to-day. (See page 7.)

6. *Happy Childhood*, the Christian magazine for Chinese children, is proving such a success that a young Chinese student has been employed to assist the woman missionary who is the editor. (See page 61.)

7. The drink bill of the United States last year was enough to cover the entire national budget for two years, with a surplus larger than the great military and naval appropriation of the "preparedness" program.

8. Forces set in motion by the Panama Congress have resulted in effective union services in Sao Paolo, Brazil, in which the evangelical denomination have all taken part.

9. Among the students in Constantinople College for Girls—more numerous than in any previous year in its history—are fourteen Turkish girls, whose tuition is paid by the Turkish government, in order that they may become teachers. (See page 74.)

10. In five stations of the American Board in Eastern Turkey, now under the Russian flag, there are new opportunities for work among Moslems such as some observers have been prophesying would come as a result of the war. (See page 74.)

11. Many Indian Christian women in Bombay have pledged themselves to definite prayer, Bible study and personal work in connection with the evangelistic movement which is so stirring the native Church. (See page 75.)

12. In contrast to the conditions, only a few years ago, when missionaries in China had to seek refuge in official yamens from mobs, Chinese officials in the recent disturbances sent their families to the missionary compounds for safety. (See page 76.)

OUR MISSIONARY CALENDAR

NOTABLE ANNIVERSARIES, CONVENTIONS AND OTHER COMING EVENTS

JANUARY, 1917

2nd, 1867—James Stewart reached Lovedale. 50th anniversary. See "Stewart of Lovedale," by Wells.

6th to 8th—Friends' Foreign Missionary Conference, Belfast, Me.

7th, 1867—Opening of the Johanniter Hospital of the Knights of St. John in Beirut, Syria. 50th anniversary. See "Fifty-three Years in Syria," by Jessup.

9th to 10th—Annual meeting Council of Women for Home Missions, Broadway Tabernacle, New York City. Eulla Rossman, Recording Secretary.

9th to 11th—Foreign Missions Conference Meeting, Garden City, L. I.

9th to 11th—Home Missions Council Conference, New York, N. Y.

11th, 1857—Baptism of Thokambau. 60th anniversary. See "Fiji and the Fijians," by Calvert.

11th—Death of Eli Smith. 60th anniversary. See "Fifty-three Years in Syria," by Jessup.

15th—Women's American Baptist Foreign Missionary Society, Wanamaker's Auditorium, New York City. Ella D. McLaurin, Secretary, Chicago, Ill.

15th to 17th—Laymen's Missionary Ministers' Council, Muncie, Ind.

13th, 1817—Robert Moffat arrived at Cape Town. 100th anniversary. See "Lives of Robert and Mary Moffat," by John Moffat.

14, 1907—Beginning of the great revival in Korea. 10th anniversary. See "Korea in Transition," by Gale.

15th, 1782—Birth of Robert Morrison. 135th anniversary. See "The Encyclopedia of Missions."

16th—Birthday celebration of the Women's Board of Foreign Missions Reformed Church in America. Organized 1875. Miss O. H. Lawrence, Corresponding Secretary, 25 East 22d Street, New York City.

18th, 1872—Opening of the McCall Mission in Paris. 45th anniversary. See "The Encyclopedia of Missions."

22d to 24th—Laymen's Missionary Ministers' Council, Waterloo, Iowa.

25th, 1862—Death of Dr. H. G. O. Dwight, of Turkey. 55th anniversary. See "The Encyclopedia of Missions."

28th, 1907—Death of John G. Paton. 10th anniversary. See THE MISSIONARY REVIEW OF THE WORLD, April, 1907.

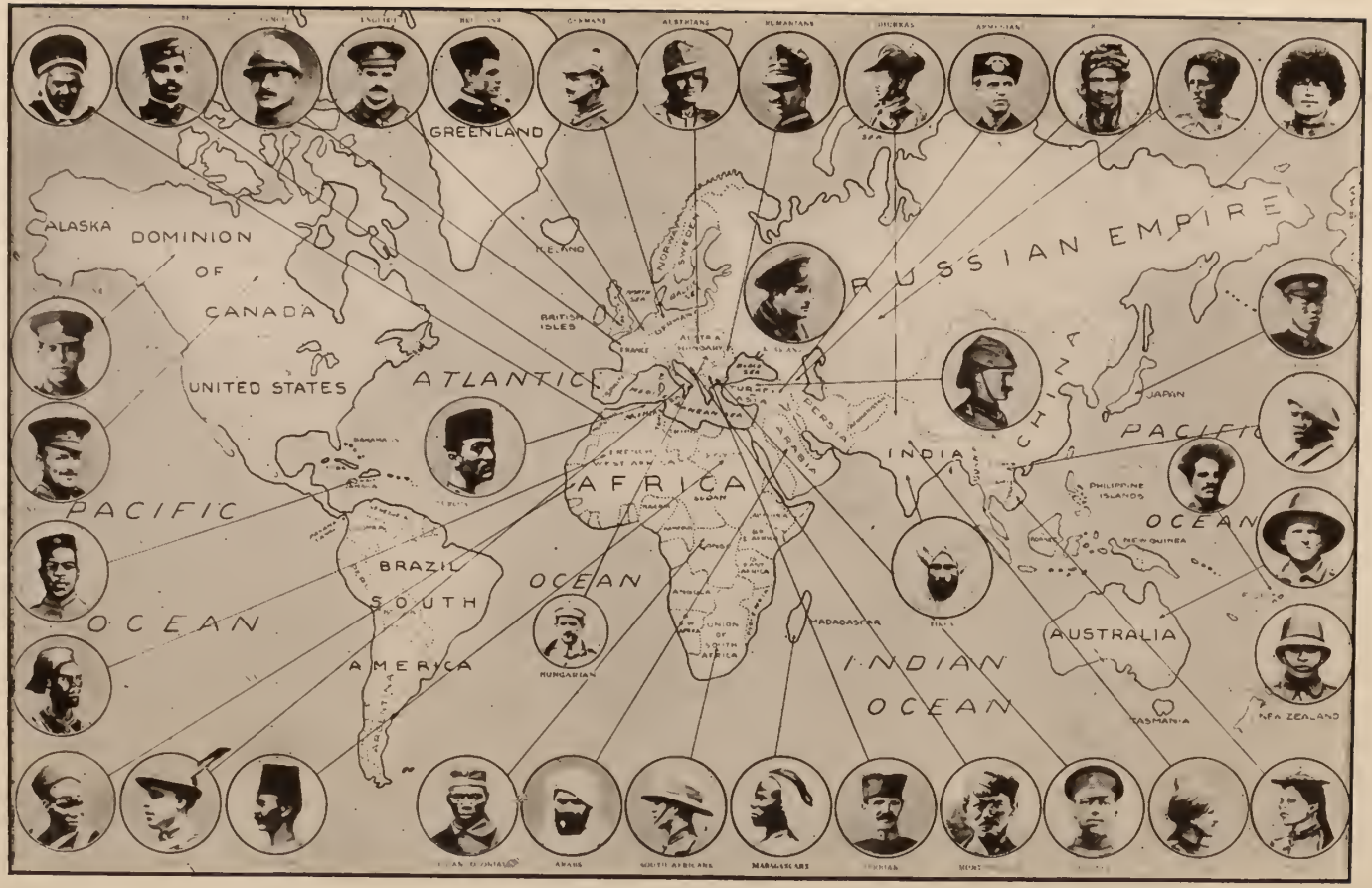
29th to 31st—Laymen's Missionary Ministers' Council, Springfield, Mass.

31st, 1807—Morrison sailed from London for China via New York. 110th anniversary. See "The Encyclopedia of Missions."

31st, 1862—Death of Charles Frederick MacKenzie. 55th anniversary. See "Pioneers and Founders," by Miss Yonge.

January 30-31, February 1—Missionary Convocation, United Presbyterian Foreign Missions Board, Pittsburgh, Pa. Geo. W. McClellan, Secretary, Pittsburgh, Pa.

January 31st to February 4th—Baptist Student Missionary Movement Convention, Louisville, Ky.



THE EXTENT OF THE WORLD CONFLICT

This remarkable map deserves study. It shows the number of races and nations engaged in the great European War. These people and religions, divided by worldly strife, are being united by the Christian Campaign for Winning the World to Christ.

THE MISSIONARY
REVIEW of the WORLD

VOL. XL | JANUARY, 1917 | NUMBER ONE

SIGNS OF THE TIMES

GOD'S VIEW OF THE WORLD

IF men could but view this world as God sees it nineteen hundred years after the coming of His Son to save the world, the vision would be illuminating and transforming. We might be unable to endure the sight of the degradation, cruelty, selfishness, the worship of mammon, such as prevails not only in Africa, in India and China, but in Latin lands and Russia and among the multitudes in more enlightened Germany, Britain and North America. What would we learn of God's view of the war which is drenching three continents in human blood? What would be our transformed vision of commercial warfare and of social standards? How changed would be our views, even of much of the so-called religious activity of the day. If we saw only the vice, the selfishness, the enmity, the ignorance and formalism of the world the result would be pessimism and despair.

The world is sick unto death. Without some outside help, there is no hope. But, thank God, there is a remedy provided. This remedy is committed to the custody of the followers of Christ, the Great Physician. God Himself is applying it to the healing of the nations.

In a vision of the world as it is there is despair and death; in a vision of God and His Gospel there is hope and life.

A glimpse of the nations as they are to-day shows the unspeakable need of all mankind for the transforming remedy of the Gospel, but it also shows that men are hungry for life and many are Christlike.

THE SITUATION IN EUROPE

ON the Continent that has longest been considered Christian, we see, on the one hand, twenty millions of men fighting one another with all the deadly ingenuity of their God-given intelligence. There are nearly another twenty million dead on the battle-fields,

wounded in hospitals or prisoners of war. There are widows and orphans without number—enough to stir the hardest heart to pity. The war has brought untold loss to Christendom in the $75,000,000 a day wasted; in the millions of men turned from pursuits of peace to those of war; in the depopulation of institutions of learning, the missions closed and missionaries deported or killed. One British Society alone has thirty men in the trenches, and many German Societies have more.

But, in spite of the awful results of the conflict, there is a brighter side. The hearts and pocketbooks of men have been opened as never before to relieve human suffering. America has sent over $40,000,000 for relief, and Britain has given much more, while little Holland has become one vast guest house for the Belgians. The Y. M. C. A. huts are helping hundreds of thousands of soldiers in the field and prison camps. Ten million Testaments and Gospels have been given to soldiers, and multitudes in the face of death have found the Way of Life. The work for Belgian soldiers and for Russian prisoners in Germany is especially noteworthy. The Gospel work in France has been hindered by the Roman Catholics, but in Italy the Waldensians have borne faithful witness, and Scriptures have been freely distributed. A Christmas ship bearing hundreds of tons of food and other necessities sailed from America on December 18th for the relief of Armenians and Syrians.

Another bright spot in the dark picture of Europe is the movement against intoxicants. Russia has already reaped untold benefit from the prohibition of vodka. In one year the amount in savings banks increased tenfold, and last year three times as much was deposited in one month as the total in the savings banks before the prohibition. Banks have now been opened in Russian churches. The effect is also seen in the physical, mental and spiritual betterment of the people. France has benefited by her edict against absinthe and is now planning to prohibit all strong drink except beer and light wines. Naturally this is arousing opposition. It is rumored that the new Cabinet in Great Britain may at last take steps to bring about national prohibition. A petition eleven miles long in favor of such action was recently presented to Parliament. It was signed by two million Britons, many of them laboring men who have been reputed to be opposed to such a measure.

The British missionary societies have wonderfully maintained their work in spite of the drain imposed by the war, and some of them have, in addition, taken over the care of German missions in India and elsewhere.

As Christmas draws near the rumors of movements toward peace are renewed. Germany has signified her readiness to enter into negotiations and to join a movement for the maintenance of world-wide peace. Another European government has set an example of foresightedness for Denmark has appointed a commission to study the effects of the war. It would be well if missionary societies would follow this example.

CONDITIONS IN AFRICA

EVERY part of the Dark Continent has been affected by the European conflict. Egypt has been the home of hundreds of thousands of soldiers, of 5,000 Armenian refugees, and thousands of Jews from Palestine. In the midst of restlessness the missionary work has continued unabated. Dr. Zwemer and Rev. Stephen Trowbridge have conducted evangelistic services for soldiers and refugees. The work for Moslem students has been increasingly fruitful through newspapers and public addresses. One daily paper has even consented to publish without cost the weekly expositions of the Sunday School lessons. At Khartum the head of Gordon College has resigned, and one result may be a change in the policy which has made it practically a Moslem institution to the exclusion of Christianity.

All of North Africa has naturally been disturbed by the Moslem unrest. German colonies in the west and southwest have been captured by the Allies and German mission work interrupted. German East Africa is as yet only partially occupied, and the desultory warfare continues.

While the political situation in Africa is unsettled, the religious future also hangs in the balance. Islam and Christianity are struggling for the mastery of the pagan tribes. Already one-third of the Africans are counted as Moslem, 4,000,000 of whom are south of the Equator. The Moslem merchants spread their religion, while those from Christian lands too often spread deviltry. Great stretches of land and millions of Africans are still untouched by Christian missionaries, and a few years will determine whether Christ or Mohammed will prevail over African ignorance and fetishism and sin. The people will be more difficult to win as Moslems than as pagans.

There are also many bright stars in the African night. In Uganda the great work still continues, and the native Church grows in extent and power. In West Africa the mission of the Presbyterian Church, U. S. A., in spite of the war continues to grow. At one station 8,000 attended communion service, and in the church at Elat 7,500 confessed Christ in one year. Of these, 5,000 were won by native workers. There are also 15,000 reported on the "waiting list" in catechumen classes. In British Central Africa, also, Rev. Donald Fraser, of the United Free Church of Scotland Mission, reports large ingatherings.

THE WAR AND ISLAM

ONLY two religions have been vitally influenced by the war, Christianity and Islam. The followers of these two religions number nearly one-half the population of the world. As to Christianity, the war has revealed the fact that had all Christians lived up to the full measure of their profession, the war would not have occurred.

The world for the first time has come to realize that Christianity possesses that which, if properly and effectively applied, would prevent war.

Islam, on the other hand, has been brought face to face with the fact that its boasted unity no longer exists.

Mohammedans are to-day fighting in the armies of all of the contending nations and upon both sides. However much the excuse of a "holy war" may be cited as the reason why good Mohammedans are facing each other in deadly conflict, the leaders know that no holy war exists, and that Moslem is fighting Moslem simply because he owes allegiance to countries that are at variance. He regards his national allegiance as more binding than the commands of his religion.

It has been taken for granted that a call to a holy war issued to the Moslems of the world by the Sheikh of Islam and the Caliph of Islam would precipitate a religious conflict surpassing in extent and cruelty anything recorded in history. Two years ago, however, when this call was given from Constantinople, there was no earnest response, even in Constantinople itself. Protest arose from the 67,000,000 of Moslems in India, from Morocco, from Egypt, from Abyssinia and other countries, while the Mohammedans fighting with the Allies in France and with the armies of Russia continued as before, and the Moslems of Egypt and India reaffirmed their loyalty to England.

The most severe blow to Islam comes from the uprising of the Grand Sherif of Mecca, the keeper of the sacred shrines of Islam, who, with a strong body of Arab followers, has captured the sacred shrines and issued a proclamation to the Moslems of the world that the day of independence and freedom has dawned, and that Mecca and Arabia are free from Turkish dominion.

The Moslem dream of world conquest and of universal rule has already vanished, as they become conscious of the fact that there is not sufficient power in their religion to hold them together in a united body when other and conflicting interests invite to division.

Extensive quotations might be made from Mohammedan writings showing how widely extended is this disaffection among Moslems. Aga Khan, speaking as the head of the Moslems in India, nearly one-third of the Moslems of the world, said: "Now that Turkey has so disastrously shown herself a tool in German hands, she has not only ruined herself but has lost her position as trustee of Islam, and evil will overtake her." A Zanzibar paper (Arabic) says: "The pillars of the East are tottering, its thrones are being destroyed, its power is being shattered and its supremacy is being obliterated. The Moslem world is divided against itself." The most influential Moslem daily paper in Cairo, Egypt, said: "The interfering on the part of Turkey in the present conflict was uncalled-for foolishness, and by her actions Turkey has forfeited her right to the Caliphate."

Owing to the divisions cast into Mohammedanism through events connected with this war, Moslems recognize no central Mohammedan

power, no caliph, and have lost their cherished hope of ultimate Moslem triumph as the ruling religion and natural force in the world. No one can estimate the full import of the present breaking up of the unity and solidarity of Islam.

SOCIAL CHANGES IN PERSIA

SCENES are being enacted to-day in Asia and Africa that seemed impossible a generation ago. The Moslem women were rigidly secluded and Moslem homes were closed to Christians. Women and girls were left illiterate, as their education was considered useless and dangerous. To-day many Moslem girls attend Christian schools, and among some Mohammedans there is a growing sentiment in favor of the abolition of the zenana and the veil.

One evidence of a social, if not of a religious change, in changeless Persia is mentioned by Rev. E. T. Allen, of Urumia, in a recent letter.

"Not long ago," he writes, "the whole of the station force was invited to the Moslem home of the late Nasr-il-Mulk by his daughter, who is a graduate of the Moslem department of Fiske (Presbyterian) Seminary. Gentlemen and ladies mingled freely with the oldest son, now head of the house, and with the daughters and other Moslem women of the household. All sat together at dinner, spread on the floor in true Persian fashion."

In this connection it is interesting to note the celebration of the first anniversary of the return of the Russian army to Urumia after the defeat of the Turks. In the city and in many of the villages the Christians gathered to hear eulogistic speeches and long home-made poetry prepared by local rhymsters, to sing folk songs and dance folk dances. All the missionaries were invited to the village of Geoghapa, where the gala day was held largely in honor of the salvation of the village through the efforts of Dr. Packard, who, in January, 1915, interceded with the Kurds for the life of the people of this village in Urumia plain. He prevailed and saved one thousand lives.

JAPAN'S NEED AND RESPONSE

IN Japan the need is increasingly felt for a religion that gives moral stamina to the nation. The scandals in the Government have led many to distrust the power of Buddhism, and the infidelity and immorality among students and among public officials reveals the need of regeneration. Captain Bechel, who has been for seventeen years traveling about in Japan, investigated 107 districts, and found 96 of them pestilentially immoral. He reports that phallic worship is still practised in many Buddhist shrines, and that in some districts almost all the adults are tainted with immorality. He continues:

"Where the priests, of whom I personally know many, are acknowledged to be worse than blind leaders of the blind, how shall they help? Where a principal of a school can marry and divorce three wives,

his first having died in eighteen months; where another can have several paramours with the knowledge of parents and children alike; where another man can put away his wife because she is ill and take as wife a paramour inside of two weeks, with the assistance of his colleagues, how shall the educators protest? Where a leading doctor is publicly known to have several paramours and literally kicks his accomplished Christian wife about the house and out into the street, and still holds a large practice; where the local member of parliament has publicly two concubines; where the member of the provisional assembly has two wives and two homes and children in each, and travels with *geisha;* where the leading men, including the priests, *soncho* (chief of village), doctor, principal of the school, and leading business men can sell a girl of twelve years for ten *yen,* because her parents cannot support her and she may become a charge to the village, and no one but the one local Christian protests, who shall help?"

At the same time, the evangelistic campaign has revealed unusual opportunities for the Gospel. Japan is electric with new life, and is more than ever responsive to a spiritual message. Now is the time for advance, when the Protestant missionaries are united in a forward movement and call for 500 new missionaries to "buy up the opportunity." The three years' evangelistic campaign of the Christian churches has been timely and effective. Missionaries write that evangelism in rural districts is especially hopeful and greatly needed. There are twenty-five thousand villages in Japan, each with schools and in touch with the world through newspapers. There is intellectual progress but moral decay. Morality is pitifully low and the spirit of worldliness is supreme. Intemperance is growing, and many social evils are unchecked. The Christian forces in Japan are calling loudly for more help from the Church in America to help evangelize rural Japan.

In connection with this call, it is encouraging to hear from a missionary, Rev. H. P. Jones, of the thousands that are crowding to hear the Gospel in some districts where the opportunity is presented. He says:

"In Kobe a few weeks ago I had the privilege of attending a number of meetings of the National Evangelistic Campaign. The first night, at the Congregational Church, the house was filled to its fullest capacity, and many were turned away. It seats nine hundred. The next night one of the largest theaters was filled—its seating capacity is two thousand—and the aisles were full, and many were turned away. Mr. Ando, the lay leader of the temperance movement in Japan, spoke for one hour. Then for another hour that packed house listened to Dr. Ebina, of Tokyo, quietly and without the least evidence of weariness. On the next day, which was Sunday, the Y. M. C. A. building, which seats 900, was filled to the limit in the morning, afternoon and evening. In a club house nearby a meeting was being held for children. By actual count there were over three thousand five hundred children in the building, a very large number of whom were not Sunday-school pupils. On Monday night, in the largest and most elegant theater, I found the people literally jamming

the door trying to get in, and what was still more astonishing was a sign requesting Christians not to come into the building, so that non-Christians could have their seats. The seating capacity is two thousand, and many stood in the aisles. The police ordered the doors closed, pronouncing the house full. People kept coming for more than an hour and demanding entrance. Nothing like it was ever known in Kobe before.

"It is easy for one to overestimate the results of such meetings, but these big crowds without doubt indicate a decided change in the popular attitude toward the Gospel. Pray for strength for the workers in Japan."

To combat this impact of Christianity, the Buddhists have recently devoted one million *yen* ($500,000) to establish Buddhist Sunday Schools. They have in six months started over 800 such schools and enrolled 120,000 children. They imitate Christian methods, adopt Christian songs to the praise of Buddha, and adopt Sunday-school programs.

THE PROBLEMS OF CHOSEN

KOREA, the Japanese province of Chosen, is in a critical situation. Many material, judicial and educational improvements have been made that have put new possibilities before the people. They have been passing through the discipline of national sorrow and disappointment, but it may turn out to their spiritual advantage. Thousands of Japanese are pouring into the peninsula, and everywhere new life is manifested. The Japanese Christian Church is taking Korea as a missionary field, and is also establishing churches among the Japanese colonists.

In the days of Korean independence the missionaries were given a free hand in the establishment of schools and in religious as well as secular instruction of pupils. Since the Japanese annexation, however, many difficult questions have been brought before the missionaries and Christian Koreans, because of the Japanese policy of Japanizing Koreans. The Japanese government order forbidding Christian instruction in mission schools is clearly intended to separate religion and education. Nominally ten years was granted to the mission schools to comply with this order, but apparently the Japanese government did not expect the missionaries to take advantage of this. Since the Protestant mission schools are fundamentally Christian, most of them have not seen their way clear to omit Christian instruction from the regular curriculum, and two Southern Presbyterian schools at Soon Chun and one Girls' Academy at Syen Chun have been discontinued. This is a great loss to the Korean Christians.

Another difficulty which has now arisen is in the Japanese regulation that ceremonial worship shall be observed by the schools before the picture of the Emperor annually on his birthday. To the Korean Christians this is looked upon as equivalent to ancestor worship, though the Japanese claim that it is simply a patriotic ceremonial. In the government schools teachers are required to bow daily before the picture of

the Emperor and the imperial rescript. Last year the order was sent out by the Japanese officials that the anniversary of the late Empress Dowager's death be celebrated in all the mission schools on Sunday by fitting ceremonies.

Another difficult question arises in connection with the use of Japanese text-books. The government has issued a small "School Text-Book on Morals," which every mission school has been ordered to use for instruction one hour a week. There are many excellent moral lessons in this text-book in regard to honesty, courtesy, etc., but there is also a chapter requiring worship at the graves of ancestors. In this chapter the Christian children are told that they must make an offering at their ancestors' graves and bow down before them. While reverence for ancestors is commendable, an act of worship such as would be rendered to the Deity is, of course, against the conscience of Korean Christians.

The students in Korean mission schools of academy grade of the Methodist and Presbyterian Churches number about 3,500, less than one-tenth of whom are non-Christians. It would seem, therefore, that it would be a wise policy for the Japanese government to consider their conscientious scruples and to win them over to friendly loyalty to the Japanese government by avoiding any unnecessary conflict on religious grounds. It is earnestly to be hoped that the Japanese will favor a policy of friendly co-operation with missionaries, developing strength of character, coupled with loyalty to the Imperial government. The Christian missionaries are in the land to help make better citizens—more intelligent, more unselfish and more moral because more Godlike. It is hoped and believed that the Japanese government will put as few obstacles as possible in their way.

THE AWAKENING OF CHINA

"CHINA," says Bishop Bashford, "is not only a giant awake, but is pacing the floor with growing pains." The whole nation seems alive to the need for modern education. Universities and lectures are crowded, and many of the leaders have been educated in mission schools. This gives Christianity an advantage. The death of Yuan Shih Kai and the accession of President Li Yuan Hung has brought a degree of quiet, and there is hope that the mighty nation will settle down to solving its problems. President Li is favorably disposed to Christianity, and since the modern ideas of politics and education are from the West, many are inclined to look favorably on the Western religion also. One student writes: "We accept the Western system of education, of science, and history and mathematics, why should we not also take the religion of Jesus Christ which comes from the West?"

The Bible classes started by Mr. Sherwood Eddy continue to flourish and to win Christian converts. The news of revivals come from many parts of the Republic. Mr. Arthur Polhill, of the China Inland Mission, writes, for example, from Eastern Szchuen, that in the dis-

trict of Chengkow (still unoccupied) many of the wealthy are destroying their idols and are becoming inquirers. Temples in many parts of the Republic are being abandoned, and some of them are used for Christian Bible schools and evangelistic services.

Out of the bewildering confusion of political, social, industrial, intellectual and moral upheaval will come a new China, no longer facing the past but open-minded to the truth. A million school teachers are needed to teach China's sixty million pupils. What university will train them? An army of physicians and nurses is called for sanitation and healing ministry. The Christian Church has an unparalleled opportunity to supply those who will train these and other leaders of China's onward march. The best schools, colleges and medical schools are in the hands of the Christian missionary forces. These are in a unique position of power to mould the future of China.

THE MOVEMENTS IN INDIA

THE war has seriously affected the work in India. Not only have some two hundred German Protestant missionaries been forced to leave the country or give up their work, but many British and Canadian missionaries have gone to the front as soldiers, physicians or to assist the Young Men's Christian Association work. Thus many of the mission stations are short-handed and the work suffers.

The term "mass-movement" has become a household word in mission circles. Large numbers of the low-caste and out-caste people are seeking relief from their intolerable condition by applying to the Christian Church for baptism. The pyramid of social structure in India is becoming unsettled at the base. Thousands are being born in a day, but need instruction and nurture to build them up into intelligent and useful Christians. There are signs of the gradual disintegration of the old social system, and one of the greatest object lessons to the higher castes is the transformation wrought by the Gospel in those whom they have despised as "untouchable."

The native Indian Church is growing in numbers and power, and union movements have been organized in South India and other districts to conduct evangelistic services and to carry on missionary work.

IN LATIN AMERICA

MEXICO is still torn asunder by revolution and riot. In spite of the earnest efforts of the American-Mexican Commission, it seems that the time of peace has not yet fully come. When order is restored there are indications that a time of awakening will come such as Mexico has never known. Already many of the people are eager for better things.

It may be that the leaders of the United States and of Mexico will not find the way of peace until they have exhausted the resources of war. It is to be hoped, however, that saner councils will pre-

vail. One effort in this direction was made by Manuel Rojas, Director of the National Library in Mexico City, and other prominent Mexicans, together with representatives of the Peace Societies and social interests, in the formation of the Mexican-American League, with the following aims: To help bring about a new and constructive era of friendship between the people of Mexico and of the United States; to interpret and promote joint negotiations between the two governments with respect to border control and all other questions of public policy; to promote common understanding between the peoples of the two countries, by giving publicity to the facts about Mexico and American relations with the Mexican people; to secure an exchange of teachers and students, and to encourage the American universities and colleges to grant scholarships to Mexican students; to promote industrial and agricultural education in Mexico, and institutions for the training of competent teachers and leaders.

This league has endeavored to increase confidence in the present *de facto* government in Mexico by calling attention to the social and economic reforms instituted by the Carranza government. The first decree issued by Carranza was one returning to the Indians the communal lands of which they had been dispossessed. In the various states new agrarian laws now establish small land-holders, re-value properties condemned and purchased at a just value, and levy equitable taxes. One of the next steps was the restoration of free municipalities. Most of the states have passed labor laws establishing the eight-hour day and the forty-four-hour week, with a minimum wage and boards of conciliation and arbitration. Children under sixteen are not allowed to work in factories. In "many states" the sale of alcoholic drinks has been repressed, and "in the whole of the republic bull-fights and cock-fights have been supplanted by popular games such as baseball, pelota, etc." It is asserted that there are twenty times as many schools as in the last term of Diaz, and Carranza has sent 500 school-teachers to the United States to learn modern methods.

Many Christians in the United States are firmly convinced that the most efficient and inexpensive army for the pacification of Mexico would be "a force of educators, teachers, doctors and sanitary engineers, farmers and agricultural experts, who will volunteer for terms of two or three years in the spirit of service such as we rendered Cuba at her time of crisis." An open letter issued by the Peace Committee of the Philadelphia yearly meeting of Friends urges the press "not only to exert their power in supplying trustworthy information about Mexico, but also to take their true place in guiding the thought of America and the world along constructive lines of international service and good-will."

The Latin American Congress in Panama last February marked the beginning of a new era for South America. The remarkable "findings" of the regional conferences will be published in our February number. They are worthy of notice.

EDITORIAL COMMENT

SHOULD THE WAR HINDER MISSIONS?

THIS question ought to be frankly faced, for it indicates an attitude toward which many seem to be drifting. Some considerations would seem to suggest holding in abeyance any aggressive missionary effort.

It is claimed that in these days of emergency every dollar of philanthropy not absolutely required for the maintenance of existing work should be diverted to the relief of physical distress occasioned by the war. But is it true that our Western world has reached the point where it must deal with its philanthropic activities in terms of mutually exclusive alternatives? Do the amounts contributed from America to Europe's need measure the limits of philanthropic duty or ability? The price of war to Great Britain alone is $7,444,000,000. Is a hundredth part of that amount a fair thank offering for an equally wealthy nation to give as the expression of its appreciation of peace? The appeal of Europe's need has brought considerable response, but this appeal has been to a wide constituency, unmoved in the past by special missionary motives, so that the loyal supporters of the missionary movement may still carry their peculiar obligations toward an enlarged missionary opportunity.

Some have interpreted events as barring the way to missionary effort. Is not Turkey inaccessible? Is not Persia in political upheaval? Are not the Armenians hopelessly scattered and disorganized? But do these facts spell retardation in missionary effort or only such readjustments of method as the temporary situation requires? This determination of courageous workers to "hold fast" in war-swept areas will yield rich values when the days of reconstruction come. But should there not also be a missionary preparation for a forward movement after the war?

It has also been urged that the very fact of war within Christendom is such a reproach that aggressive missionary effort may well await the rolling away of this reproach to Christianity by the cessation of war. A missionary among Moslems was asked recently, "How do you meet the reproach caused by war between Christian nations?" His reply showed that the very conception of war being a reproach was a Christian conception, the result of Christ's higher standards of love, and that to the Moslem no inconsistency or moral lapse was suggested by the war. If there be reproach, however, it is a reproach against man's application of the Gospel, not against Christianity or Christ. In the missionary propaganda we preach Him, not the virtues of Western nations; His teachings, not our imperfect obedience to these teachings; Christianity, not Western civilization. If the Christian Church is to

wait until the reproach of warfare has been securely rolled away, how long shall she have to wait for the proclamation of the Gospel? The prophecies of our Lord do not identify the era of evangelism with some millennial era of peace, but urge the more zealous proclamation of truth in the very proportion in which existing conditions may belie the truth.

Has political uncertainty as to the future of the Near East suggested the temporary arrest of missionary activities and plans? It is true that the war has forced us to face at least the following contingencies as to political rule in the Near East: political control by Turkey, Germany, Russia, France or England. Would any of these mark the end of Christian missionary effort? There might be difficulties, such as the requiring of the language of the nation in power in all schools where a foreign language is taught. But, whatever the political rule and its regulations, excluding, of course, the (incredible) exclusion of all missionaries, is it to be supposed that the Church of Jesus Christ will consent to abandon her missionary work and deny to her Lord the obedience He demands to His great commission?

A CHALLENGE TO ADVANCE

BUT weightier and more numerous facts challenge the Church to a forward missionary movement in the Near East.

Look at the political *débâcle* within Islam. Within a few decades, a series of divine providences, operating in the Near East, has brought about an almost complete overthrow of Moslem political power. In the past, Moslem political prohibitions have severely checked the desired extension of missionary operations in Moslem lands. Even when missionary effort was permitted, the fruitage of that work has been blighted or obscured by political penalties. Witness now the lands that have passed from beneath Moslem political domination within the past eight decades: Greece, Servia, Algeria, Montenegro, Bulgaria, Rumania, Cyprus, Tunisia, Crete, Egypt, Tripoli, Morocco, and now parts of Arabia and Persia. Do not such political upheavals challenge a forward movement which the Church should even now undertake?

Paralleling these external providences in the political sphere, there are most significant activities of the Holy Spirit moving upon the heart of Islam. Back of political prohibition, every missionary to Moslems has found religious fanaticism and hostility acting as a barrier to the progress of the Gospel within Islam. Reliable reports, however, bespeak a change in the attitude of Islam. A missionary in Egypt expresses it thus:

"In days gone by we sought to gain a hearing and were refused. Now it is as if the Moslem himself were seizing the missionary by the coat, saying, 'What was it you used to want to tell us? We want to have it explained.'"

A missionary from Turkey says that "eighty per cent of the Mos-

lems of Turkey are in sympathy with the missionaries, and are wholly opposed to the present Turkish administration."

The spirit of inquiry is also manifest in the number of Moslem children crowding to mission schools. Social customs in which Islam's ideals were entrenched are passing away. There is a fast-growing public press, which moves, for the most part, in the direction of Western ideals. These facts are full of significance. A new day is dawning, ushered in by the invisible yet irresistible operations of the Spirit of God upon the heart and life of Islam. Where God is and works, shall not His followers keep step with Him?

How, then, may we keep step with God? First, there should be the most determined holding on to every strategic position now occupied, the most insistent maintenance of every missionary activity in operation before the war.

Second, there is a clear call to *missionary preparedness.* A forward movement of unprecedented seriousness and commensurate with the need must be planned now for the evangelization of the world, if the opportunity impending at the close of the war is to be seized. This calls for the thrusting out of new missionaries who may put the present to good use in the study of the languages of their prospective fields, at suitable and secure centers. The Boards and Societies will gain from conferences both at home and on the field. Thus will each agency become enriched by the other's experience, and they will stimulate each other to worthier effort.

Above all, they will be able to do what has not yet been attempted in the history of missions in the Near East—align their forces and plan for a concerted and co-operative missionary effort. Especially is there need for conferences for prayer. Fresh discoveries of spiritual power are imperative for the accomplishment of the task. A Christian consciousness of God and of His will must be experienced, which will produce, on higher and worthier spiritual levels, something of the passion and devotion which characterized the fiery apostles of Islam's faith in the bright morning of its early extension from Asia to Africa and from Africa to Europe.

JAPAN AND AMERICA—FRIENDS

FOR more than half a century there was nothing but good will and friendship between Japan and the United States. But for ten years there has been growing up in each land a small body of men who have felt and fomented distrust, and there have been times when these men were able to communicate their distrust so that large sections of the press and many of the people began to fear that the two nations might even drift into war against all their best interests and true desires. How can we preserve fellowship and right understanding between the United States and Japan?

1. By resolutely determining both in Japan and in America that

we will preserve it, and that we will keep our heads and not be coerced by any circumstances. There are some, like Congressman Mann, who declare that destiny will bring on a conflict between the two nations. Destiny will set us at each other's throats! But what is "destiny"? Is it the God of Peace, who made all mankind of one blood, to live as brothers on the earth? Is it our own wills? Why do we need to surrender to our own deeds? Why not will that we *will not* drift into the madness of hate and war? We do not need to be slaves to our own stupidity. We can will to be rational and to deal justly and to preserve friendship. The Japanese also can will this. We can tell each other, and all the marplots and weak-wills who think that men cannot restrain their injustice, that we mean to have peace.

2. By believing good and not evil about each other. We can begin by believing and saying both in Japan and in America that the honest and earnest people of each land want only peace and friendship. Judge Elbert H. Gary, who was recently in Japan, was a true messenger there and is a true messenger in America. At St. Louis in October he said:

"I said repeatedly (in Japan) that a large majority of the people of the United States did not desire, but would deplore and stubbornly oppose, war with Japan, except in self-defense, and that they were of the opinion there is not now nor will be any cause for serious trouble or disagreement; that there need be no conflict of opinion which could not be finally and satisfactorily settled by mutual negotiation and consideration. I also expressed the belief that our Governmental Administration is and would be inclined toward this most desirable exercise of authority.

"And now I am here to say in words just as emphatic and in a belief no less absolute that the leading and controlling men of Japan are equally anxious to have a continuance, permanently, of the peaceable and friendly relations now existing between these two countries. That there may be exceptions may go without saying; it would be usual, and need excite no surprise nor fear if such is the fact. . . . The most prominent and influential men in Japan are outspoken in their profession of friendship toward the United States."

This is the way all responsible men should talk about our relations to Japan.

3. By acting justly in each land toward citizens of the other, the Japanese treating Americans justly in Japan and Americans treating Japanese justly in America. All we need to do is to do right. And we need to do right for our own sake. It will profit us nothing to try to benefit ourselves by wrongdoing. It cannot be done. What is right is a question to be considered calmly and without prejudice; but the problem of the rights of Japanese in California to own property, their right to acquire citizenship, their right of justly regulated admission to the United States, is a problem to be considered without racial prejudice or bigotry and on the basis of moral and economic justice to both Japanese and Americans.

4. By judging each other as we ourselves are willing to be judged. The trouble is that countless people apply one standard to themselves and to their own actions and another standard to the Orient. Conduct which we justify or excuse in a Western nation we reprehend in an Eastern. But

there are not two moral laws, one east and the other west, of Suez. Japanese and American conduct should be judged by the same laws, and whatever allowance is expected for one should be conceded to the other.

5. By each crediting the best in the other. We are accustomed to live up to other people's expectation of us. If they believe the highest of us we are uplifted to justify their judgment. If they think meanly of us we can too easily drop down to the level of their estimate. Americans can believe the best about Japan and see in and for Japan her own noblest possibilities. That is the best way to help Japan to be her best self and to realize what, by the grace of God, she can become. And Japan can help Americans by believing the best about American desires and purposes in spite of all the worst that obtrudes itself.

6. By doing right toward the neighboring nations, America toward Mexico, and Japan toward China. Any sinuous or insincere or selfish activity by either nation is injurious to good will and right understanding. If Japan or the United States is not ingenuous and generous and fair toward the nations nearest, each will suspect that the other may have the same disposition secretly—America toward Japan, and Japan toward America.

7. By carrying out the recommendation of the gathering of friends of Japan and China which met in New York in September (referred to in the November REVIEW), and which voted to ask the President of the United States "to recommend to Congress the creation of a non-partisan commission, of not less than five members, whose duty it shall be to study the entire problem of relations of America with Japan and with China, and further to recommend to Congress that it invite the government of China and the government of Japan each to appoint a similar commission," the American commission to meet the commissions of China and Japan in their respective countries.

8. Lastly, friends in the United States can help by showing kindness and courtesy to all Japanese visiting or living in America and by increasing the number of Christian men and women who go out to live in Japan to commend Christianity to the Japanese as the one religion which proclaims a God and Father of us all and which can make all nations one in the fellowship of Christ.

THE CALL TO NORTH AMERICA

SOME outstanding characteristics of the year in North America have been the financial prosperity, the high prices and the unrest due to Mexican troubles and diplomatic controversies with European governments. The Christian forces have continued their usual work and gifts to European sufferers have been increasing. Hundreds of young men have gone to the Mexican border and to camps in Europe and Asia to work for the soldiers and prisoners. The Laymen's Missionary Movement has celebrated its tenth anniversary by over seventy conventions with an aggregate enrollment of over 100,000 men. They are planning a series of anniversary dinners for 1917 to touch the

main centers in all parts of the United States. Most of the missionary boards report for last year increased gifts to missions, many of them having been able to wipe out entirely the past deficits. The total foreign mission receipts reported by one hundred and thirty societies in the United States was $24,688,728, and for sixteen Canadian societies was $1,266,040. This is an advance on last year.

Never was there greater need for consecrated lives, for prayer, for sacrificial giving, for earnest study of the world from God's viewpoint. Pulpits should ring with the missionary call and hearts should be stirred by the accounts of the wonder-working of God's Grace. Unprecedented opportunities promise to follow the proclamation of peace and Christians must be ready to take advantage of them. Half a million teachers are needed for the new primary schools in India. Shall they be Christian or non-Christian? China needs 50,000 physicians. Christians have an opportunity to train them. Moslems have lost faith in their Caliph and the solidarity of Islam is broken. Peace will bring unheard-of opportunities to reach 200,000,000 Mohammedans. The great conflict for the possession of Africa for Mohammed or Christ calls for a whole-hearted advance "on our knees." Mexico and South America are to be occupied with a statesmanlike policy. Churches are beginning to realize the necessity for closer cooperation and for the kind of sacrifice that has characterized Europe during the war. Now is the time for the Church of Christ to prepare for an onward movement, giving largely of men and money, but relying not on these physical forces, but on the spirit of God moving with the hearts of men.

THE BRITISH MISSIONARY STATISTICS

WE have inserted in this number a statistical table giving the figures for British Foreign Missions for the year 1915-1916. It has been a difficult task to gather these during the disturbed times in Europe. The same omnipresent reason—the war—has made it impossible to collect and tabulate the statistics for the continent of Europe. Letters of inquiry are not answered.

Many of the British societies have failed to respond with their statistics, so that in the case of 16 societies we have been obliged to have recourse to the latest figures available. The result is not entirely satisfactory, but since the leading societies have courteously furnished the desired information, the totals are approximately correct.

It will be noted that in spite of the heavy drain caused by the war the decrease of income in British societies has been only about one-tenth. There has been a natural falling off in the number of male missionaries, but the number of adult converts reported by English societies as baptized during the year has increased from 42,966 to 48,580—or over ten per cent. Pupils in mission schools have also increased from 117,497 to 464,499. The table is worthy of study. When peace again reigns there is hope that complete and contemporary statistics may again be secured from all the continental societies.

STATISTICS OF THE PROTESTANT FOREIGN MISSIONARY SOCIETIES OF ENGLAND, IRELAND, SCOTLAND AND WALES FOR THE YEAR 1915-16.

Tabulated (from correspondence and reports) by Rev. Edwin M. Bliss, D. D., Washington, D. C. (Copyrighted, 1916, by the Missionary Review Publishing Co., Inc.)

Name of Organization (Abbreviated)	Date of Organization	Total Home Income	Total Income from the Field	Foreign Missionaries: Ordained	Physicians: Male	Physicians: Female	Laymen	Wives of Missionaries	Unmarried Women	Total	Native Workers: Ordained	Native Workers: Other Helpers	Native Workers: Total	Total Force in the Field	Stations	Out-Stations	Organized Churches	Communicants	Total Number of Other Baptized Christians	Adherents	Number Heathen Baptized Last Year: Adults	Number Heathen Baptized Last Year: Children	Catechumens at Close of Year	Sunday Schools	Pupils in Same	Colleges, Theological Seminaries, Training Schools	Pupils in Same	Other Schools	Pupils in Same	Hospitals	Free Dispensaries	Treatments	Foreign Countries in which Missions are Sustained and Number of Missions:
ENGLAND																																		
Anglo-Indian Evangelical Society	1870	$4,755	$1,852	13	..	..	5	..	..	18	..	..	..	18	18	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	.....	India; work among Eurasians and others.
Baptist Missionary Society	1792	720,710	60,770	190	18	8	..	168	119	477	..	..	1,468	1,945	75	1,188	1,016	26,776	..	45,829	2,321	..	..	649	18,284	12	431	1,441	30,848	20	20	407,137	India, Ceylon, Congo, China, Italy, Brittany, Jamaica.
Barbican Mission to Jews*	1819	20,920	.....	4	1	..	1	4	2	12	..	..	..	12	3	..	..	..	..	..	3	..	..	..	..	..	..	1	..	..	1	.....	London.
Bible Lands Mission Aid Society	1854	50,365	.....	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	.....	All countries of the Levant.
British and Foreign Bible Society*	1804	866,035	511,200	17	..	..	15	..	..	32	20	1,830	1,850	1,882	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	.....	All countries except U. S. A. and Norway.
British Soc. for Prop. Gospel among the Jews	1842	35,865	.....	8	3	..	8	10	5	34	..	..	..	34	14	..	..	..	..	..	60	..	..	..	..	..	..	..	..	..	3	15,376	England, Austria, Germany, Russia, Turkey.
British Syrian Missions**	1860	30,992	7,513	..	..	..	..	..	20	20	..	87	87	107	8	27	..	..	..	..	..	..	..	23	801	2	119	40	339	..	2	.....	Syria.
China Inland Mission	1865	439,396	18,958	[1]391	12	4	..	[2]348	323	1,062	28	1,267	[3]2,762	3,824	231	1,180	805	37,672	..	..	4,246	..	44,719	..	7,603	..	..	429	10,210	15	9	76,227	China.
Christian Literary Society for China	1887	3,693	.....	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	.....	China.
Christian Missions in many lands	1836	21,970	.....	250	5	1	..	200	140	590	..	..	..	..	170	..	..	..	..	..	700	..	..	..	..	..	..	..	..	..	..	.....	India, China, Angola, etc.
Church Missionary Society	1799	1,911,020	.....	411	61	20	112	377	435	1,335	487	10,654	11,141	12,476	568	4,793	3,031	135,654	309,581	62,341	20,359	16,317	62,341	2,201	106,624	3,279	253,035	..	..	53	40	1,260,189	Egypt, West Africa, Palestine, India, China, Japan, Persia.
Egypt General Mission*	1897	19,339	4,773	..	1	1	8	4	21	35	..	33	33	68	6	1	..	..	..	..	..	..	..	5	205	..	..	7	350	1	3	15,385	Egypt.
Evang. Union of South America*	1911	70,000	3,500	2	1	..	24	21	14	62	..	16	16	78	19	10	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	.....	Argentine, Brazil, Peru.
Friends' Foreign Mission Association*	1868	145,203	15,552	..	3	2	38	34	26	103	..	1,233	1,233	1,336	25	66	197	4,128	..	17,931	300	..	..	233	10,008	17	1,618	116	5,581	11	..	21,480	India, Madagascar, China.
Friends' Pemba Mission	1897	11,625	3,391	..	..	..	5	4	2	11	..	7	7	18	3	6	3	41	..	..	6	..	..	..	..	..	..	3	36	..	2	2,373	East Africa.
Indian Christian Literature Society**	1858	60,202	.....	2	..	..	..	1	3	6	..	191	191	197	2	39	..	..	..	..	..	..	..	..	..	..	..	27	898	..	..	.....	India.
Jerusalem and the East*	1888	41,495	20,865	18	2	..	5	2	7	34	1	43	44	78	9	10	..	..	..	..	..	..	..	..	..	..	..	14	..	..	..	.....	Palestine, Syria, Egypt, British East Africa, Portuguese, East Africa.
London Missionary Society	1795	775,098	277,308	170	26	5	6	190	91	488	873	5,816	6,689	7,177	104	1,600	..	84,973	..	315,882*	..	..	..	1,980	90,902	..	..	1,889	89,339	59	18	612,621	China, India, Africa, Madagascar, South Seas, Papua.
London Soc. for Prom. Chrst'y among Jews*	1809	193,355	.....	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	.....	Russia, Roumania, North Africa, Syria, etc.
Missionary Leaves Association	1870	27,315	.....	..	..	..	..	..	..	..	..	*162	*162	*162	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	.....	Prints, Tracts, etc.
Missy. Settlement for University Women	1896	7,270	615	..	..	..	..	..	4	4	..	1	1	5	1	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	.....	India.
Moravian Missions (British)	1732	.....	.....	135	2	1	41	161	17	354	48	69	117	471	156	195	[4]1,496	35,795	61,916	7,481	..	..	1,674	195	25,240	7	200	422	32,425	2	..	.....	East and South Africa, Labrador, Alaska, Australia, West Indies, South America, Thibet.
New Guinea Mission	1891	5,485	.....	10	..	..	5	3	3	27	2	71	73	100	11	23	124	1,645	1,055	1,092	264	160	694	..	..	1	20	23	1,551	2	11	.....	New Guinea.
Nile Mission Press	1905	9,915	10,160	..	..	..	2	2	1	5	..	62	62	67	1	1	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	.....	Egypt.
North Africa Mission*	1881	43,532	.....	..	1	1	13	11	39	65	..	12	12	77	12	2	..	100	..	..	..	..	..	4	..	..	..	1	80	1	3	.....	North Africa.
Open Brethren*	1827	141,435	.....	..	6	1	230	200	120	557	..	..	..	557	180	..	..	..	..	..	500	..	..	..	..	..	..	..	..	..	..	.....	About forty countries.
Presbyterian Church of England	1847	116,745	.....	27	16	..	7	27	..	..	54	..	..	..	15	350	..	13,072	..	30,000*	692	817	..	..	..	7	349	..	5,000	14	..	76,785	China, Formosa, Japan, Bengal.
Primitive Methodist**	1842	54,045	10,000	29	1	..	..	20	18	68	7	50	57	125	21	55	..	2,800	..	500	200	..	..	60	3,000	2	..	20	1,000	..	..	.....	Western, Southern and Central China, Central Africa (Kongo), India.
Regions Beyond**	1899	90,000	.....	22	..	..	..	18	9	49	..	60	60	109	12	46	10	188	..	3,150	..	..	..	..	..	..	..	69	2,113	..	9	.....	Portuguese East Africa.
Religious Tract Society	1799	93,175	.....	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	.....	All countries.
Salvation Army*	1865	.....	.....	..	5	3	947	..	..	955	..	6,949	6,949	7,104	1,172	2,248	..	..	..	..	..	..	..	1,059	30,958	16	231	549	13,993	5	4	35,120	South Africa, Dutch Indies, India, Ceylon.
Society for Propagation of Gospel**	1701	†1,205,085	.....	712	..	..	22	..	304	1,038	297	3,067	364	4,402	543	544	936	*88,875	*159,574	..	*6,797	*15,709	*31,433	..	..	..	*3,200	*1,275	*71,500	*22	*20	.....	India, China, Japan, Africa, Pacific, Japan, etc.
South Africa General Mission	1889	72,213	21,727	14	..	..	13	23	18	68	..	147	147	215	25	69	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	.....	South, Central and Portuguese East Africa.
South American Missionary Society	1844	73,115	15,635	15	1	..	18	18	29	81	..	16	16	97	17	12	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	.....	Brazil, Uruguay, Paraguay, Argentine, Chile.
South Morocco Mission	1888	11,000	1,750	..	1	..	5	5	8	19	..	..	..	..	4	..	..	..	..	..	..	..	..	4	..	..	..	..	..	..	4	45,000	Morocco.
Strict Baptist Mission*	1861	18,000	1,500	7	..	..	3	3	..	13	..	100	100	113	4	20	3	..	..	..	20	..	..	24	2,000	..	..	24	..	..	3	.....	India.
Sudan United Mission	1904	86,812	1,599	9	4	..	23	16	13	65	..	30	30	95	14	6	5	75	..	5,000	12	..	65	14	..	1	15	20	500	3	8	.....	Nigeria Sudan.
United Methodist	1859	85,619	16,850	23	5	..	3	25	3	32	19	185	204	236	13	664	440	16,516	5,739	19,309	712	96	19,309	118	8,539	4	342	164	5,202	5	9	49,959	China, Africa (East and West).
Universities' Mission	1861	168,383	.....	57	..	2	27	..	73	159	25	625	650	809	29	40	2	14,921	8,101	40,622	..	..	7,946	..	..	..	..	412	18,748	..	..	.....	East Africa.
Wesleyan Methodist*	1813	849,900	1,073,371	359	18	1	10	..	15	403	357	5,856	6,223	5,141	302*	1,400*	3,669	184,964	181,196*	..	10,998	..	20,000	2,218	136,310	23	4,163	1,956	122,130	12	7	81,111	West Africa, South Africa, India, Ceylon, Burma.
World's Evangelical Alliance	1846	27,790	.....	..	..	..	2	..	..	..	..	1	1	3	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	.....	North Africa, Malta, Russia.
Y. W. C. A. Overseas and Foreign	1907	22,000	.....	..	..	..	..	..	35	35	..	..	..	35	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	.....	India, China, Africa, Malaysia.
Zambesi Industrial Mission	1892	5,846	24,861	..	..	..	16	13	..	29	..	..	29	29	18	93	1,579	1,579	..	..	390	..	1,122	101	3,000	1	51	101	300	2	8	20,000	Nyassaland.
[illegible] Medical Mission	1852	108,250	55,845	..	..	6	..	..	83	89	..	314	314	403	20	..	..	..	..	..	..	..	..	..	..	2	357	54	386	5	6	112,474	India.
Zenana Miss. Soc. (Church of England)	1880	249,566	.....	..	..	16	..	..	223	223	5	1,279	1,284	1,507	65	22	See Church Missionary Society.				..	..	..	..	..	37	368	285	22,835	24	42	300,000	India, China, Ceylon, Singapore.
Seven other English Societies	....	120,892	.....	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	.....	
Totals for 1916		$9,115,426	$2,159,595	2,895	193	78	1,614	2,212	2,229	8,657	2,233	40,665	42,012	51,112	3,880	14,710	6,316	649,768	727,162	549,137	48,580	33,099	189,303	8,818	443,474	3,411	264,499	9,342	435,364	256	232	3,131,237	
Totals for 1914		10,375,751	2,707,414	2,416	236	101	1,901	2,227	2,511	9,392	2,180	42,712	44,892	54,284	4,373	14,553	6,286	569,945	695,938	448,479	42,966	36,122	109,044	8,309	402,519	2,462	117,497	8,382	448,328	246	281	2,793,100	
SCOTLAND																																		
Church of Scotland, F. M. Com	1824	$145,895	$47,595	30	13	..	20	42	15	120	24	1,221	1,245	1,365	28	..	..	10,408	47,595	..	1,401	1,299	4,196	233*	6,536*	6	2,223	485	22,706	7	..	.....	India, Africa, China.
Edinburgh Medical Mission Society	1841	16,459	.....	..	4	..	..	2	4	10	..	10	10	20	2	Work much interfered with by the war; statistics for last year.								1	120	1	4	..	..	2	2	16,568	Syria, Palestine.
New Hebrides Presbyterian Mission	1848	22,500	.....	19	6	..	4	16	3	42	1	314	315	357	..	Work much interfered with by the war; statistics for last year.								..	..	..	..	..	..	4	..	.....	New Hebrides Islands.
United Free Church*	1900	839,592	600,935	120	44	18	69	166	133	550	70	4,637	4,707	5,091	223	1,358	223	59,858	39,203	67,719	[1]7,994	..	..	..	57,815	13	2,514	2,019	115,567	38	45	551,000	Arabia, Indo China, Africa, New Hebrides.
Stirling Tract Enterprise	1848	38,890	.....	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	.....	
Totals for 1916		$1,063,336	$648,530	169	67	18	93	226	155	722	95	6,182	6,277	6,833	253	1,358	223	70,266	86,798	67,719	9,395	1,299	4,196	234	64,471	20	4,741	2,504	138,273	51	47	567,568	
Totals for 1914		1,256,267	715,070	186	64	22	97	219	179	757	111	6,064	6,175	6,766	350	1,359	223	68,532	66,331	72,065	10,146	1,482	4,548	259	64,924	20	4,531	2,481	138,584	51	52	726,670	
WALES																																		
Welsh Calvinistic Methodist	1840	$81,030	$12,580	19	3	..	..	19	15	56	32	679	711	767	14	793	471	14,113	24,056	4,469	1,713	2,374	7,401	540	27,927	1	30	541	12,733	3	..	.....	India, Brittany.
IRELAND																																		
Presbyterian Church in Ireland	1841	$175,895	$7 750	30	4	8	4	24	30	100	18	785	803	903	23	206	18	10,250	8,314	..	447	407	2,124	231	8,857	4	102	..	..	11	..	123,193	India, China.

* Last year's figures. ** Figures for 1913. † Appears to include income from the field.
[1] Men (ordained and lay). [2] Includes 36 widows. [3] Includes 1,465 voluntary workers or employed by Chinese churches. [4] Preaching places.

Missions Fifty Years Ago, and Now

BY EUGENE STOCK, D.C.L., LONDON, ENGLAND

Dr. Stock was for many years the efficient secretary of the Church Missionary Society of England. He has placed all in his debt by his four volumes on the History of the Church Missionary Society and by his other writings. His view of the contrasts noted in fifty years is worth reading.—EDITOR.

IN endeavoring to indicate the changes in the missionary situation in the past half-century, I must confine myself mainly to Great Britain and British Missions.

I. CHANGES IN THE POSITION ABROAD AND AT HOME

Fifty years ago takes us back into the middle of the sixties; and a better period could not be chosen for comparison with the present time. If we went farther back a few years, we should come to an era of great animation and advance. It will be remembered that Dr. A. T. Pierson used to refer to 1858 as the *annus mirabilis* of the century. I will not now stop to show why he chose that date. I will follow my instructions, and come at once to the next decade.

Now the sixties were, on the whole, a period of disaster, of discouragement, of decadence. This was emphatically the case in Africa. In the West, the promising Yoruba Missions were suspended, the agents being expelled; and the Basel men in Ashanti were seized and imprisoned. So were the missionaries to the Jews in Abyssinia. On the East Coast, Ludwig Krapf's great schemes of advance into the interior had come to nought, and the "fort" was "held" by one German, John Rebmann. Livingstone's plans for the Nyasa district failed in the early years of the decade, and in the later years the great traveler was lost, until Stanley found him almost broken-hearted at the horrors of the still rampant Arab slave-trade. In the South, the Kafir wars, the gold fever, the Colenso controversy, caused confusion, and the London Missionary Society's Missions faced disaster and defeat. And let it be remembered that not a single one of the present great Missions in Central Africa had yet been born or thought of.

In Asia there was less of disaster, but much slowness. In the Turkish Empire, the hopes enkindled after the Crimean War had not been fulfilled. Persia was not yet really open. In Japan, Christianity was still prohibited. The great days of Korea were in the future. China had been devastated by the Tai-ping Rebellion, which had much impeded the Missions. They had, in fact, not yet advanced beyond the maritime provinces; and the China Inland Mission only started its great pioneer work at the end of the period. In Malaysia the work

was in its early stages. So it was in Burma, despite Judson's heroic career; while in Ceylon there was actual retrogression.

India, on the other hand, ought to have presented a different scene. For never at any other time has there been such a noble band of fearless Christian men among the British rulers and administrators. It was the age of John Lawrence, Robert Montgomery, Donald McLeod, Herbert Edwardes, Bartle Frère, William Muir, and a host of like-minded men under them. While entirely loyal to the just neutrality of the Government, they knew well that Hindus and Mohammedans alike accord special confidence and respect to rulers who are not ashamed of their own religion and who desire to see it spreading in legitimate ways. They were the cordial supporters of Missions, and would have welcomed unlimited re-enforcements for the gospel enterprise. When the first of all the United Missionary Conferences in India was held at Lahore, in 1863, the civil and military officers present actually outnumbered the missionaries. But the re-enforcements failed to appear. The missionary recruits sent to India in the sixties by some of the larger societies were in number only half those sent in the fifties. And America was crippled by the Civil War.

In fact, the only Missions that presented a really bright outlook at the time were Madagascar, where the great revival was in full swing, and some parts of the South Seas, where it was the period of Patteson and Paton.

It was a discouraging time also at home. Henry Venn, the great C. M. S. director, said in 1865 that missionary interest and zeal had distinctly retrograded. R. W. Dale, the distinguished Congregationalist, used similar language. It was even proposed to drop the evening meetings at some of the anniversaries because so few attended them. Some of the larger societies had actually fewer missionaries on their staffs in 1870 than they had in 1860. This was the more remarkable because it followed immediately on a memorable season of religious awakening. The revival in America in 1858 was succeeded by that in Ireland in 1859, whence it spread to England in 1860. Indeed, even before that, there was a marked increase of life and energy in home mission work. But the result apparently was that Christian effort was for a time so absorbed in the new philanthropic and evangelistic schemes that Foreign Missions secured less attention. Moreover, that decade was a time of bitter controversy, political and religious, which drew away the thoughts of good men from the needs of Africa and Asia. However, I must admit that these controversies continued with no less acuteness into the last quarter of the century, and yet that quarter was a period of unprecedented missionary extension. Moreover, the home mission and revival movements of the seventies and eighties (including the great Moody and Sankey campaign) did not hinder but rather helped that extension. The causes of the difference I do not pretend to explain.

But observe the startling changes in the world of Missions as we

see it to-day. Africa, north, south, east and west, is mapped out among the missionary societies. The Nile, the Niger, the Congo, the Zambesi, and the great Lakes Nyasa, Tanganyika, Victoria Nyanza, are now the familiar fields of large and growing Missions. Khartum, where Gordon fell, and Ilala, where Livingstone was found dead on his knees, are in the heart of wide regions now frequently traversed by the messengers of Christ. The division of the Dark Continent among the European Powers has not hindered missionary progress, and indeed in some ways has helped it. Passing to Asia, Arabia and Persia have failed to shut out the Gospel. In China, only sixteen years ago, missionaries and native Christians were massacred wholesale; and now, in every one of the provinces, the preacher of Christ finds a cordial welcome. Both China and Japan have witnessed the rise of powerful native churches. Korea is the marvel of Missions. In India, medical and educational Missions have developed at a rate no one could foresee, and the mass movements of the low-caste and out-caste populations are bringing tens of thousands into the Church of Christ. New Guinea is a young and hopeful field. South America, the "Neglected Continent," is engaging a large share of the sympathies of the Christian world. Perhaps the most conspicuous change everywhere, and really the most fruitful of all developments, is the immense increase of women's work. Women in the missionary ranks now far exceed the men in number; and one-half of the population of the globe has a new chance of hearing the message of salvation.

Not less important are the changes at the home base. No longer is the advocacy of the cause left to the ministers of religion and their wives and a few godly spinsters. The young men, the young women, the still younger people, are enthused. Even business laymen, the hardest of all to reach, are beginning to see that the evangelization of the world is the primary duty of the Church. Summer schools, study bands, missionary exhibitions, unions and guilds of all sorts, are multiplying, and spreading the knowledge of the work in all directions. The largest public halls are crowded, not to hear eloquent orations, but to receive plain and unadorned accounts of practical work done, or to bid farewell, with prayer and simple addresses, to brothers and sisters either returning to the field or going out for the first time.

II. CHANGES IN THE PROBLEMS

In the early stages of the enterprise the work was comparatively simple. Even in the sixties it was quite of an elementary type in the large majority of the mission fields. But the great extension and development of Missions in the past fifty years has brought many problems to the front which have in our own day been freshly and diligently studied. It is widely felt that there is such a thing as a Science of Missions, which should be at least recognized and as far as possible mas-

tered, both by those who administer the enterprise and by those actually engaged in it. For instance, the increased interest taken in the whole subject of what is called Comparative Religion has exercised much influence in Christian circles. It is realized that the non-Christian world must not be thought of as consisting in the main of hordes of ignorant barbarians; that missionaries need to study the religions of the people among whom they work, in regard both to the origins and histories of the religions and to their practical influence on the lives of their votaries. Not only in such great non-Christian systems as Brahmanism and Buddhism and Islam, but even in the folk-lore and superstitions of uncivilized tribes speaking unwritten languages, there may be fragments of divine truth embedded. Perhaps there is a tendency now to press this consideration too far. After all, our work is not so much to compare our faith with other faiths and to prove that it is the best of them, as to set forth a Person, a Divine Person, who is by right our King, and who is ready to be our Saviour and our Friend. Our business is not to prove Christianity but to proclaim Christ. Where is there a rival to Him? However good other religions may be, we have a direct message from God to deliver, the revelation of incomparable blessing freely offered to all men. At the same time, we do need to remember that the races of mankind differ widely, not only in external environment but in the character and tendencies of their minds, and that every one of them may have a real contribution to make both to theological science and to spiritual experience. So it is rightly felt that the open-minded study of their religious beliefs is a good thing, provided that we do not forget the uniqueness of the Gospel.

Then, in the actual work of Missions, the question is raised as to which of two principles should govern their plans, diffusion or concentration. The extensive inquiries of the Commissions that prepared the way for the World Conference at Edinburgh revealed wide differences of opinion on this point; but the conclusion was thereby suggested that circumstances alter cases, and that both principles are good, in different fields and at different times. Certainly the history of Missions supplies good arguments for both. Diffusion has justified itself in the story of the China Inland Mission; and concentration has justified itself in the splendid educational institutions of the United Free Church of Scotland in India.

Much more urgent and important are the many questions touching the organization and development of the native Church, questions which could not arise in the early stages of missionary effort. Here the problems are manifold. Different fields differ entirely. Great independent nations like the Chinese and the Japanese cannot be treated like the remnants of once warlike races in countries dominated by white colonists, as in New Zealand or Northwest Canada. South Africa, where the subject native tribes exceed their white rulers in number, has grave problems of its own. So has India, on a much larger scale, and more com-

plicated. In Moslem lands, like Egypt and Persia, where converts come out one by one, the native church question is quite different from that presented in the districts of India where the mass movements are bringing tens of thousands into the churches. But one conclusion is now pretty generally accepted, that the old system of a settlement of native Christians under the mild despotism of the missionary could only be suitable in the stages which most Missions have now passed. That system was effectively worked by the fine old German missionaries once so prominent; but it is now recognized that the Christians must be thrown more and more upon their own resources, and trusted more generously to manage their own affairs. Yet even when this is done, the further question arises, What is the relation of the Mission to the Church? Are they to work on side by side in the same area but mutually independent? If not, and if the Church is not to be subordinated to the Mission, in what way can the Mission be best associated with the Church? Again, native church organization involves denominational questions. Missions that pride themselves on being "unsectarian" find little difficulty while they are merely preaching to non-Christians; but as soon as they gain converts, and desire to teach them to worship God, to give their children Christian instruction, to manage their church affairs, differences are inevitable, and may become very acute. Anglicans, Presbyterians, Methodists, Congregationalists, have each their own difficulties to surmount, their own problems to solve.

Meanwhile, the question has been raised in recent years, Is it a matter of congratulation that missionary societies are so numerous? Would not an organized army—or, as in the case of allies in a great war, three or four organized armies working in partial concert—be more effective than a hundred regiments marching and fighting quite separately and under independent commands? Ought not, for instance, the various Presbyterian or Methodist or Anglican Missions to be at least combined under their own flags respectively? And, when that is done, cannot there be further such intercommunication between the different groups as may promote the practical unity of the great campaign? Some would go even further than this and aim at intercommunion, a totally different thing; and some would plead for nothing short of complete organic union, urging that nothing short of that can be the oneness which our Lord said would induce the world to believe in His divine mission.

III. CHANGES IN PUBLIC OPINION

Perhaps a single illustration of what I may call newspaper opinion nearly half a century ago may help us to realize the changes in this respect. In 1872, only forty-four years ago, the Anglican Archbishops, conscious of that very depression and decadence to which I have alluded above, proposed a Day of Intercession for Missions, to be observed

throughout the Church of England and its sister and daughter churches. When the day came, the *Times*, in a leading article, cast scorn and contempt on the plan, expressing surprise that so many simple souls could be found to join in so useless and fatuous an observance, and doubt as to the very existence of any number of missionaries or converts. "An ordinary Englishman," it said, "has seen almost every human or brute native of foreign climes, but few can say that they have seen a missionary or a Christian convert!"

It is amazing that such an article should have appeared in 1872; but it is good to be quite sure that it could not appear now. When the Church Missionary Society celebrated its centenary in 1899, the *Times*' comment was very different. For one thing, it went to the root of the matter by acknowledging that men who ask what is the good of Missions "display a strange blindness to the real character of the Christian religion"; and it reminded doubters that the particular society in question was "a civilizing and informing power, which would be still more powerful if the lives of most Englishmen abroad conformed more closely to the conventions of the Englishman at home." Of course, there are still papers of the less reputable sort which occasionally display their ignorance in similar ways; and there are still men like Sir Hiram Maxim, who affirmed, so late as 1910, that missionaries had done "an infinite amount of harm in China without making a single convert," and that "they were, and always had been, the greatest liars on the face of the earth." But this does not represent intelligent public opinion. As regards China, the Boxer massacres of 1900, when thousands of converts faced torture and death rather than deny Christ, satisfied the average journalist; and Dr. Morrison, the *Times* correspondent at Peking, declared at a meeting of the Authors' Club in 1910 that "the more he saw of the missionary work in China the more he admired it." When members of the British Cabinet, like Mr. Winston Churchill and Mr. Herbert Samuel, publicly praised the Uganda they had seen with their own eyes, and when a greater man than they, Colonel Roosevelt himself, told the *Daily Telegraph* that the results he had seen there were "astounding"; when the Commission appointed to inquire into the so-called "Black Peril" in South Africa reported in 1912 strongly in favor of missionary work, which, they said, was exercising "an enormous influence for good," and when Viscount Gladstone in 1915 declared that "missionary effort was the greatest possible help to the civil government," they did but put into words what the vast majority of thinking men do not now dare to dispute.

Nevertheless, while opinion has changed for the better, I cannot say that the more vigorous action which should naturally issue from it is very conspicuous. Both our ministers and our laymen need to take up the words of Shecaniah to Ezra, and say them mutually to one another: "Arise; for this matter belongeth unto thee: we also will be with thee: be of good courage, and do it."

Investments in Foreign Missions

BY DWIGHT H. DAY, NEW YORK

The treasurer of the Presbyterian Board of Foreign Missions, U. S. A., has recently returned from a very interesting tour in Asia and reports the result.—EDITOR.

"TELL your countrymen that what we need is an increase in the number of men who will sacrifice for China. Tell the friends there, please, to have patience with us. The leaven has been put into the flour; progress will continue to be made. We thank the good friends in America for what they have done, and in due time these friends will see the results."

Dr. Seng, of the University of Nanking (China), thus expressed the gratitude of the Chinese for what American Christians are doing for his people, and pleaded for their confidence and help to be continued.

CHINA'S PRIMARY NEED

An overpowering need and an unrivalled opportunity to meet the need has lately developed in Shantung province, North China. Here is a population of thirty million people, and eighty-one out of one hundred and sixteen walled cities are without any missionary resident. In many of these cities there are just now large brick or stone pawn-shops for sale. Changed economic conditions have made the business of the pawnbrokers unprofitable, and these warehouses can be purchased for about five thousand dollars and easily transformed into centers each containing an auditorium, chapel, guest rooms, school rooms for day and night schools, etc. In charge of each such center will be placed one of the strong young leaders of the Chinese Church, who will have not only the responsibility for all the work in the walled city radiating from this central lighthouse, but also for the surrounding country district. Such an institution will at once command the respect and interest of the gentry who are not apt to pay much heed to an insignificant street or country chapel (any more than the well-to-do at home would, to the unpromising quarters of a strange sect), and would establish at the start the pastor in charge on a substantial basis. It is estimated that five hundred dollars a year for running expenses would need to be provided until the center can be made self-supporting. Thus $5,000, and $500 a year for, say, five years, would compass the following:

1. It would occupy strategic centers. Formerly the cities have been most difficult of approach. Now they are thrown wide open, so that evangelistic work, hereafter, must not be prosecuted so exclusively in the country districts.

2. It furnishes an attractive field for able Chinese leaders. With

an inspiring program planned, doubtless all the men that will be needed as leaders will become available.

3. The plan makes use of available resources and looks forward to a new and permanent method of work.

4. It promises Chinese and foreign co-operation, giving the Chinese the positions of evangelistic prominence while the mission retains a directing influence.

5. It eliminates the idea that a foreign church is being foisted upon China, which impression is a serious drawback.

6. It is commended by its plan of approach. Bible preaching and teaching is to be supplemented by lectures, schools, woman's work, medical work and the Young Men's Christian Association, thus opening many different avenues to mind and heart.

INTEREST ON THE PHILIPPINES' INVESTMENT

Three teachers and Salvador, a young Moro boy, in the Silliman Institute. All the members of his family were murdered in a tribal fight.

7. The project has passed the experimental stage, for already there are three men at work in three different cities, with splendid results to show. It would be difficult to find an investment in foreign missions that combines so many attractions and impelling considerations.

OUR PHILIPPINE WARDS

No patriotic American can visit the Philippine Islands without feeling a pride in the achievements of his country there. Stable government, good roads, sanitation, schools, all bear testimony to a piece of colonial development that has no rival. But Protestant Christians cannot but ask anxiously, "What is being done to lead the young life of the islands to God?" Christian missions must supply what the Government fails to supply, and so there is Silliman Institute at Dumaguete, in the province of Oriental Negros—a big school of seven hundred boys, "a fountain of living waters," for the islands. Three hundred boys were turned away last

year because of the lack of accommodations. A new dormitory is needed, to cost $15,000; a Science Hall, to cost $15,000, and other buildings and equipment totaling $100,000. The Filipinos will give one-half the money, and they look to this country, their rich friend, to help them with the other half. Aguinaldo's son is there, and the future leaders of the islands are coming from this, their most famous school. Are we going to give these leaders the Christian training we know they require if they are to be true leaders?

IN THE KINGDOM OF SIAM

One thousand dollars a year will put a missionary into evangelistic work in Siam, where the present force is entirely inadequate to bring the Gospel to the 8,000,000 people of the country. Up to this time there has been no missionary free to preach in the great heathen city of Bangkok, the capital of the country, where 800,000 Siamese and Chinese are living in spiritual blindness.

Fifty dollars will suffice in most fields to support a child in a mission school for an entire year, lifting him out of ignorance and neglect into the light and hope of an expanding mind and into the happiness produced by kind treatment. And who can fix limits to the possibilities for such rescued lives? Any one of them may grow to be a true leader for his people, as many a one has become, and all take their places in the life of the nation, to leaven it with good.

In the Laos country of Northern Siam, at the old capital of Chieng Mai, is located the Prince Royal's College, where, under Christian auspices, the promising youth of the north are being trained. Here are boys of all classes and conditions, from the humblest to the sons of the governors, or *chows*. Any investment in this Christian college will be an investment in life, to be released among the Siamese people long held in the deadening influences of Buddhism and Animistic superstition. The boys take entire charge of the buildings and grounds, and they expect to render valiant service in fighting the floods from the Me Ping River when they threaten the compounds. From such material come the Boon Itts and the Komais, men who have lived powerful, Christ-filled lives among their people. In this college

$100 will support a student for one year.
$1,000 will support a missionary teacher for a year.
$8,000 will build a college chapel and church edifice, very much needed.

Siam can be evangelized and our Lord's command be fulfilled at no distant day if the favored ones in Christian lands will invest their money and their prayers in the enterprise. One million dollars established as a fund for the evangelization of Siam will produce between $40,000 and $50,000 annually, a sum sufficient to warrant embarking upon an adequate plan not only for taking the gospel message throughout the limits of the country, but to permit the opening of one or two centers to the north, across the boundary in China, where the mass of the popu-

lation, the Tai, are of the same race as the Siamese, and who understand the language and literature of the Laos people in the north. This great population to the north have scarcely been touched, but tricklings of Christianity have reached them and they have for several years been sending messages to missionaries in Laos to come over and help them into a knowledge of the truth. Insufficient funds have up to this time prevented answering this appealing call. What a chance for an American to make possible the evangelization of the Tai race!

TRAINED LEADERS REQUIRED

It has long been recognized, of course, that foreign missionaries cannot do the work necessary for the evangelization of the world. Most of the work must be done by the races themselves. Educated leaders must be raised up, to lead their own people, to shepherd them and teach them. Without these, Christianity can never spread widely, nor can it seem more than a foreign religion, led and supported by foreigners. Perhaps the chief concern, therefore, of missionary administrators, especially during recent years, has been to lay adequate plans for developing men for the ministry worthy of the calling. Nothing is more important than to strengthen the schools for theological training. A young man in such a school in Osaka, Japan, said: "I love my native city of Osaka (which you Americans say is the Pittsburgh of Japan), and I want to study and train myself so that I may become a preacher-evangelist to my native city. It is my ambition to bring Osaka to Jesus Christ, and I do not care about anything but making Him known to my city." He made this statement in connection with a word of greeting to some visitors from the United States, and also took occasion to express the thanks of the students for books which had been sent out from America as a nucleus for a seminary library. Are not such students worth while? They realize the value of what they have in Christianity (as we in more favored circumstances often do not), and they are anxious not only to enter the Christian ministry but to make sacrifices in it and for it. No American Christian can make even a casual study of the possibilities for good bound up with the future of the Japanese people without having at the same time the deepest longings that Japanese leadership shall be truly Christian.

One hundred dollars would enable a student to take a year's study in the Osaka School. Five hundred dollars would greatly strengthen the school in its teaching staff and equipment. Some young men will not be able to take the course because they cannot afford it, and they will drift into business or into government service. Or perhaps some Japanese professor in the school will be compelled to seek other teaching work because he cannot live on the salary which the theological school is able to pay.

SOME EXCEPTIONAL ITEMS

One thousand dollars will put a missionary, qualified in accounting, on the field to take charge of the treasury work and financial matters

SOME RETURNS FROM THE MISSIONARY INVESTMENT IN CHINA
Christian young men in front of a walled city, lined up to send a message back to America by their visitors

of a big mission, thus setting free for preaching, teaching or medical work other missionaries who went out to do the latter and who are not qualified for the more technical duties of a field treasurer. Any man at home making such an investment as a foreign mission contribution may well feel he is aiding the work of world evangelization in a most effective way.

Here is a chance for investment that would increase the capacity of a hard-working young missionary in Japan about threefold:

"If you see anybody who has an automobile, small size, who wants to put it to the very best use in the world, tell him to send it to me. I have fourteen preaching places, covering a thousand square miles of territory, and want to open more, but can't do it till I get a better way of locomotion than a bicycle. An auto would be fine in this territory."

ONE RESULT OF FINANCIAL INVESTMENT IN CHINA
Crowds of Chinese and Robert E. Speer looking at a railway wreck outside Peking

Every American may not know with what suspicion and even hatred the United States is regarded by the average Latin-American. The small number who know our missionaries, of course, have learned that our people have no thought of aggression against any of the countries to the south of us, but they are almost a negligible part of the total population. Any increase in the work and power of evangelical Christianity tends by just so much to dispel this suspicion and to promote fraternal relations. Therefore, to strengthen the missions and missionaries in their work, aids directly in promoting good relations between the United States and her sister American Republics. Any amount invested in well-organized mission work in Latin-America, from $25 for a child in a mission school to $500 for increasing the evangelistic work in a district, will be most opportune.

While everybody has not made unusual profits during the past year in the United States, a great many Christian people have prospered exceptionally, and the call comes to them with great force just now from our needy brothers in other lands. If Americans (as citizens of the United States are called all over the world) could but realize how Oriental nations are looking to them for help, material and moral; how they regard the United States as their champion, and as the home of those who love them, and are willing to do for them, their pleasure and pride in the imputation would lead them to live up to it.

It is still true, as it was in Christ's time, that where a man's treasure is there will his heart be also, and if a man invests part of his treasure in the mission field abroad his heart will grow with a love for the brothers struggling there and waiting for the light.

Missions in the Church Program

THE OPINIONS OF LEADING LAYMEN AS TO THE VALUE AND PLACE OF MISSIONARY SERMONS AND MISSIONARY EFFORT IN THE HOME CHURCH

The editor recently wrote to prominent laymen in various denominations, asking their views on the objections, sometimes heard, that churches cannot afford to give to foreign work and that the members do not like to hear missionaries and missionary sermons. The following statements are taken from the replies received.

By R. A. Doan, Cincinnati, Ohio

After more than twenty years of business life I can truthfully say that the missionary addresses in the local churches I have attended have been the greatest inspiration of my life. I can conceive of no church doing a work which is worth while without frequently having the call to the missionary program sounded from the pulpit. Nothing has spurred me to a deeper spiritual life as an inspiring missionary address showing the need of the world for our Christ.

Let me say, with all the positiveness at my command, that I do not believe missions can be emphasized too much from the local pulpit. I say this not primarily because of the good it will do the cause of Missions, although that is great, but because the people themselves need that kind of an outlook for their own spiritual upbuilding.

By William J. Schieffelin, New York (Schieffelin & Co., Druggists), Chairman of the Citizens' Union

I think that once a month, both in the Sunday-school and in the pulpit, the missionary cause should be presented in every church. Of course, the address should be made by a man who is an enthusiastic believer in the cause of Missions and who thinks that every Christian is in duty bound to obey the commands of Christ: that we lift up our eyes and behold the field, and that we should pray that laborers should be thrust forth into the harvest, and that we should go to the uttermost parts of the earth so that all men should have the opportunity to become followers of Christ. In these days this must be proclaimed in order that life on this planet may be worth living.

By D. W. McWilliams, Treasurer of the Metropolitan Street Railway, New York

My judgment is that the apathy and criticism and opposition to the subject of Missions in our congregation is to be overcome and removed by the aggressive education of the people in the presentation of the facts of the case, as we would do if we were overcoming opposition to any other subject and advocating the adoption of a progressive program.

If our pastor did not preach and speak on Missions and make them a great underlying subject of his pastorate, the men and women of his congregation would institute inquiries about his avoidance thereof.

We approve having home and foreign missionaries at regular church services and at mid-week meetings, to present the subject in its most attractive way and form by the best of intelligent men and women.

Missions should be constantly presented to the public. *Agitate, educate* are the methods to impress on the people their responsibility for the unsaved world.

Our pastors' voices in advocacy of Missions have been heard throughout the world. As a result others are preaching the Gospel to the people, building churches, hospitals, schools and homes. Now William Carey need not preach seven years in India for his first convert, nor Moffat eleven years in Bechuanaland, and China no longer waits fifty years for its first fifty adherents. Converts in non-Christian worlds are now being added at the rate of one million in twelve years. Five thousand are now added in India each year and 3,000 each week in Korea.

By John T. Stone, Maryland Casualty Company, Baltimore

The church to which I belong is now, and has always been, distinctly a missionary church. It was formerly the center of a parish, its membership living within close distances all around it. Through the inevitable changes of city life, the membership gradually moved away, and for a period of years a few faithful ones maintained the old church, at great inconvenience, partly for sentimental reasons and partly out of a conviction that the greater the need of the community the greater the reason for maintaining the church. A few years ago the situation again changed, and we now have a growing, virile, progressive church, made up to-day very largely of people who live close by and who have been brought first into the saving grace of our Lord Jesus Christ through the gateway of conversion and then into active membership in the church.

These facts are the best evidence that in our congregation, at least, the missionary spirit and the presentation of Foreign Missions, as well as Home Missions, has not only not been a chilling and deterrent influence, but, on the contrary, if it had not been that our old church has always maintained its emphasis upon Missions, it would have long since ceased to exist. We have proven, to our own satisfaction at least, that "the light that shines the farthest shines the brightest nearest home."

By James M. Montgomery, Treasurer of Richard Young Company, New York

I certainly desire our pastor to preach at least one or two sermons each year and also speak on Missions three or four times each year at the mid-week service.

I think it desirable to have Home and Foreign Mission speakers at the mid-week meetings at least three or four times each year, and especially just before the offerings are taken for the two fields. When missionaries are strong speakers, I believe they should speak at the morning service on Sunday.

There is only one way to make the members of the local church interested in Missions—by education. This can be done by the above methods, by circulating missionary literature and books, but most effectively by personal work on the part of those already interested.

Our pastor is thoroughly interested in Missions. I would suggest that churches increase their interest in Missions by having social meetings at which missionaries from various fields can personally come in contact with the members.

By Frank L. Brown, Secretary of the World's Sunday School Association

As a layman I have discovered that a pastor's *intensive* work depends for its quality and effectiveness upon his *extensive* view of Missions. He cannot focus without vision. As this is true likewise of the people he serves, I count it his greatest service if he gives us frequently missionary information, outlook and emphasis in the Sunday sermons and at the mid-week prayer service. We are helped most by addresses by missionaries or by laymen who have either been to the field or who can give a layman's impression of the real import of Missions.

The other methods which have mostly helped our church's missionary enthusiasm have been the distribution of missionary literature, the support by societies and Sunday-school classes of special objects, and a missionary exhibit, running for several days, where the societies and classes show up, by dress, information and material, a particular field or piece of work, with two evenings given over to missionary stereopticon pictures, brief reports by societies and classes doing special work at home and abroad, and a rousing missionary address and missionary tableaux.

Most pastors do little businesslike, intelligent work in keeping Missions consecutively before the people in an educational way. They are satisfied if the missionary offering does not fall below last year, and do not adequately prepare the soil for a bigger harvest next year. In these days, when big things are happening everywhere in missionary work and the whole world is reachable if we have the method, men and means, this seems almost criminal.

By William L. Amerman, Holt & Co., New York

Interest in missions, like interest in any other good cause, is developed by familiarity with the facts. The essentials are: An attractive presentation, a fair hearing. It is usually supposed that, to secure these, talks by outside speakers must be arranged for at Sunday and mid-week services. But often permanent impressions are made by the remarks of individual members of the congregation tactfully enlisted in presenting the topics of the monthly missionary meeting. Systematic circulation of missionary books has won over many a doubter.

The pastor who is building up missionary interest will not merely preach in behalf of missions when there is money to be raised. The more the patient process of education is carried on at other times, the less he will need to "beg." The needs of the work and workers will often be

remembered in public prayer. Missionary illustrations in sermon and conversation will reflect the heart interest of the study and the prayer closet.

The ideal relationship is attained when the sons and daughters of the home church are representing her on the mission field, calling out her efforts, gifts and prayers. Pray and plan for such a consummation.

By Hugh R. Monro, Vice-President Niagara Lithograph Company, New York

There is among intelligent Christian laymen a growing recognition of the fact that the giving of the Gospel to the whole world is the supreme mission of the Church. If there are those who fail to recognize this responsibility it is largely because the case has not been clearly stated, as the plain facts admit of no alternative. A pastor, possessed himself with the missionary spirit and using every means to bring his people into touch with the latest information from the various fields, will unfailingly discover a deepening missionary interest on the part of his congregation as well as a sacrificial response to missionary appeals.

There is a type of missionary address which fails to impress the practical man of affairs, but a straightforward statement of what is being wrought through the power of the Gospel in heathen lands, given with manly vigor and in the Spirit of Christ, will never fail of a sympathetic response. The most convincing speaker is usually the missionary direct from the field, and an active church should enjoy the stimulus of such first-hand information at least once each month, either at a regular preaching service or mid-week meeting. The mere contact with one of these earnest laborers, whose life has been given to service in heathen lands, has led many a layman to review his own career and consider its comparative barrenness.

Much of the coldness and apathy of which pastors frequently complain would disappear if their people were kept in touch with the vital spiritual movements at home and abroad.

The "every-member plan" of church finance has marked the most important recent steps in missionary giving. The next step should be the relation of each congregation to some specific work abroad through the support of a direct representative or otherwise.

The Late Dr. Seth Low, at one time Mayor of New York and later President of Columbia University

"I went to the Edinburgh Conference in 1910 thinking that Christian missions are a pious undertaking; I returned profoundly convinced that Christian missions are a world force, and just as surely to be reckoned with as are the developments of commerce."

At Dr. Low's home there was always a welcome for missionaries, and he shared with his wife an interest in their enterprises. The Low family many years ago gave the building on Boone Compound, in which St. Peter's Hospital, Wuchang, China, began its work.

MRS. RALPH C. NORTON AT THE TRENCHES "SOMEWHERE IN FRANCE"
"Peter." A Belgian major. Mrs. Norton. Commandante LeDuc

Evangelizing the Belgian Soldiers

BY MRS. RALPH C. NORTON, LONDON, ENGLAND
British and Allied Soldiers' Evangelistic Campaign

THE Belgian soldiers are men without homes. Their country is occupied by the enemy, and they cannot return there on furlough. Consequently, thousands of Belgian soldiers come to London to pass their short six days' leave with relatives or as guests of the British or their own home government, in clubs and hostels provided for the purpose.

In the summer of 1915, Mr. Norton and I had returned to London after spending some time in especial evangelistic work among the British soldiers, and planned to devote our time among the soldiers of the allied armies.

There it was that, in the good providence of God, our attention was directed to these Belgian soldiers. They roamed the street, often friendless and helplessly alone, like sheep needing a shepherd. One night we met one young soldier who accepted a French Gospel with such eagerness that almost from that hour we felt that our spiritual ministries should be devoted to the Belgian soldier as long as the war might last.

This soldier, little Pierre, left us for the front, carrying a package of Gospels in French and Flemish for his comrades of the trenches.

These were soon distributed, and he wrote for more. He was the forerunner of many others, who also found the beauty of the Gospel of Christ as revealed in His Word, and became apostles to the trenches, carrying the message of eternal life to their fellows, who were as yet ignorant of its power.

We met Peter on the street a week or so before we had met Pierre. It was not chance that led us to Peter Van Koeckhoven—it was God. How often has the wonder of God's promise of leading been proved: "I, being in the way, the Lord led me. . . ." Peter from the start displayed an eagerness to know the truth as it is in Christ. He accepted a Gospel, and besought us for others for his comrades in the trenches.

Peter began to study the Scriptures in the trenches, in barn or barrack back of the lines, whenever he could find a leisure moment. He had soon completed the reading of the Gospel, and a week or so after his return to the front he wrote for a complete Bible. As he read he found what a simple thing it was to accept Christ, so he opened his great heart to the Saviour. Then, as Peter read, he found the command, "Go ye . . . and tell." His own heart's impulses seconded the Divine command, and he became a soul winner. He distributed Gospels to all who would take them. He also enlisted in this service other friends, especially those whom he was leading to the knowledge of Christ. Two of his first converts, Arthur and John, became his staunch helpers, and were partakers of his zeal and devotion.

In January of 1916 we met John in London, and asked him how Peter had managed to distribute nearly 10,000 Gospels.

"Oh," came his response, "he has many friends in other regiments, and to these he entrusts quantities of the Gospels for distribution, after our own soldiers are supplied."

He smiled as he spoke of Peter, whom he loved with a singular devotion.

"He is the strongest man in the regiment," he continued, "and you should see him swing a parcel of 600 Gospels onto his back, already burdened by his heavy pack, and start off for a four-hour march to the trenches."

As time went on Peter began to feel the need for some organization which would bind his "Bible readers" together, and he formed the "Ligue des Saintes Ecritures," or "Scripture League." We sent little membership cards for the men to sign, and at his request we had them printed in both French and Flemish. The card was perforated, the smaller end to be signed with the soldier's name, military address, and home address, so that we could keep in touch with them in Belgium after the war, and perhaps form some permanent organization. The larger end was to be signed also and to be retained by the men. Peter, Arthur and John have kept additional lists of all the "members," and each man is given a number. The stubs are sent to us by the new members themselves or by the workers, and each member receives a com-

plete New Testament in the language of his choice. The Gospels are given generally, but the Testaments only to members of the League. The pledge of membership was made simple, merely a promise to endeavor to carry a Testament or Gospel daily, to read a portion of it, and to meditate carefully on what was read. The success of the "Ligue" was immediate. Scores of other Belgian soldiers, whom we later met in London, became fired with something of Peter's zeal.

Since the time of our first meeting with Peter hundreds of Belgian soldiers have been met by us, often picked up off the street, taken to lunch and afterward to our hotel, where they have been introduced to the Word of God. After a time of instruction and prayer many have been led to accept Christ and have returned to the trenches to evangelize their fellows. Often it has been possible for us to entertain soldiers during all of their furlough, thus having a longer time in which to instruct and strengthen these babes in Christ.

Since those earlier days the knowledge of our interest in the spiritual welfare of the Belgian soldier has spread throughout the army in a marvelous way, and each day's mail has brought scores of letters from these men. Some have appealed for temporal aid, and these have not been ignored, for we have found that temporal assistance has often been the best means of reaching their souls. Our business has been fishing for the Belgian soldier—"taking him alive"—and we have baited our hook with kindness and love and sympathy, and we have found him responding in a wonderful way, and we have found him looking past us to the Master.

Most of the letters that have reached us, however, have contained appeals for spiritual help. We have been amazed to find the number of men in the Belgian army who professed themselves to be infidel before the war, but who now are turning eagerly to the truth as it is in Christ Jesus. Perhaps they are among the number who leave one of the great London stations daily on their return to the front, when my husband distributes Gospels to these outgoing hundreds of men. In the Gospel that they carelessly accept they find our name and address, and after their hearts have been stirred by reading the Evangel, perhaps for the first time in their life, they write for further instruction. In the months that follow it is our joy to record the daily growth of these disciples as they yield to the Spirit's teaching. Invariably they ask for packages of Gospels, Testaments and League cards, which they find the best assistance in personal work.

Thus the work has spread, life touching life, until now, a little more than a year after the beginning of the work, over one hundred thousand Gospels and many thousand Testaments have been distributed among these soldiers. League members are counted by the thousand. To each new League member are sent League cards for his comrades, and tracts and booklets which will aid and instruct him in the Christian faith. These latter have in large measure been donated by the Religious

Tract Society of London, the Drummond Tract Depot of Stirling and other societies.

We have now the names of over one hundred Belgian soldiers who are faithfully and intelligently working for the spread of Christ's Kingdom through the distribution of His Word. They are seeking to lead their comrades to the knowledge of salvation through Christ. With these men we are in constant correspondence, answering their queries, supplying them counsel and encouragement, and keeping them supplied with the Scriptures with which to carry on their work of evangelization. Now, when letters reach us carrying pleas for spiritual help, often we are able to direct the soldier to another man in his own battalion or regiment who will be able to meet with him personally and aid him in his spiritual needs.

In a marvelous way the Seed has been scattered. A Gospel left with a gendarme of military police, at a military base in France, led to his writing us for counsel. Now over fifty gendarmes at this base have become members of the League, among whom are the two chiefs of the different gendarmeries.

The work has also been started among the interned Belgian soldiers in Holland. One man, who has found how precious the life of Christ can be, is a flame of fire, and writes for a thousand Gospels at a time. Also in hospitals in France and unconquered Belgium the work is going on, and almost each day brings us news of the spread of the tide of blessing.

Not long ago an appeal came from Malta from an interned German prisoner, who in some unknown manner had come across a little Belgian League card. Enmity born of the world conflict was forgotten. He only considered that he needed the comfort and help of the Book of books, and he filled out the card and sent it to us. We sent him the Testament, and now we receive almost daily appeals from other men in that camp. The British Government kindly allows us to send the Scriptures freely to these men, so that to this camp alone have gone Scriptures in Arabic, Italian, French, Croatian and German.

Our Belgian soldiers write to us as their "Father and Little Mother," and tell of their progress in the Christian life. One dear boy, René, made a slip after his conversion. He told us a lie, which to him formerly had not seemed a gross sin, but when we pointed this out to him his grief knew no bounds. His first letter after returning to the front was most touching.

"My Dear Parents," he wrote, in his own quaint English, "I have received back safe, and am in a healthy condition, but parents, I feel a little lonesome yet, for what I have been doing wrong with the Lord, and with my dear parents. I know, mother and father, I have not been doing the right way of a Christian boy; but I trust in the Lord and hope He will forgive me for what I have done wrong. He is so sweet and kind, and since I have known Him, have I felt so happy; but not those

days in London, because the devil was getting after me; but for him there is nothing to do any more, and when he should try again to have me again on the wrong way, I should fight against him, because I know the difference now more and more between the dear Lord and the bad devil. I hope, dear parents, everybody will be as I was, sorry when the devil gets after them; but I have my old Teacher back again, the Lord, and hope He will watch me and keep me in the right way. Lord, oh Lord, help me, watch and forgive me! Am longing for more Testaments so I can do some more work for the Lord."

On a recent visit which we paid to the Belgian front many of our boys came to visit us, just back of the lines. Some tramped for twenty miles through mud and over almost impassable roads to spend an hour and a half with us. Then they tramped the twenty miles back to their post. Among the number were several University men, who came to inquire more perfectly the way of salvation. We find the same spiritual interest among the high and the lowly of the Belgian army. Peter himself is the son of a Baroness, but counts his noble birth, as well as all things else, "but loss for the excellency of the knowledge of Christ."

There are many evidences of the changed lives of these men. One man wrote: "For many months I have had an intellectual belief in the Gospel as presented in the Bible, although I have never felt any newness of life. I have even defended the faith in the presence of my comrades, although I had myself never fully accepted it. But my cousin (who received a Gospel and signed the declaration of faith) came to visit me back of the lines. I found him so changed from what he used to be before the war, that I could only marvel. He tells me that he has found Christ, and I am writing you, asking you if you would help me also to find for myself that which he has found."

These boys who have found Christ have little meetings in the trenches. "They threw things at us first," one of them confided to me, "but now they all gather around and listen to us as we read the Bible and explain it."

So the arm of the Lord is revealed in the midst of the terrible welter of the greatest war in history, and many who perhaps might not otherwise have been reached by the truth are to-day trusting in Christ as Lord and Saviour. Others resting in the same blessed faith, newly received by them, are to-day with Him in Paradise.

With the help of American and British friends, Mr. and Mrs. Norton are sending boxes to these Belgian soldiers who are so out of touch with home and friends. Each box costs one dollar and contains some dainties, some comforts and a copy of the Gospels. The kindness and the message are bearing rich fruitage.—EDITOR.

HOW THEY COME TO THE COMMENCEMENT EXERCISES AT TUSKEGEE INSTITUTE

This is a gala day for the rural folk of Macon County. The campus is crowded with hundreds of vehicles that have brought thousands of negroes who seek better things

Tuskegee's Ideals for the Negro

BY ROBERT R. MOTON, TUSKEGEE INSTITUTE, ALABAMA

TUSKEGEE'S ideals for the Negro are, like those of its founder, high and progressive. Much is said about the "acid test," and at Tuskegee the Negro has passed through the acid test.

From the day he first landed at Jamestown to this hour the black man has been under the physical test. He was brought from a hot climate to a colder one, and yet practically no additional clothes were put on his back. The fact that all the Negroes did not die is the first great proof that the Negro had the physique to survive. But to make assurance doubly sure more acid was added. He was put to sleep in shanties with dank earth floors. He was given food that scientific feeding now would hardly give to any creature to work on. He was worked from dawn till dark. All these were in striking and shocking contrast to his former life of ease and roving, of feeding on fresh fruit and the flesh of wild beasts and fowls.

To-day the test is still applied. The Negro lives as a rule, that is, the masses, in and around the ditches, the dark and damp places in the city. In some towns and cities there are even being enacted laws to keep him there. I know of no grosser misunderstanding existing between the two races to-day than such as grows out of just this matter of segregation. The white people appear to think that the Negro wants to mix socially, when really all the Negro wants is a better house on a cleaner street, with water, lights, adequate police protection and a decent environment for his children. The majority of Negro families live now in a one-room house either in the city or in the country, and they live on meagre fare. His spirit or courage receives a daily or even more frequent jar through the reminder that the color of his skin, for which he can hardly be held accountable, is a barrier to his progress. Yet the black man lives, smiles, rears his family, gives his children a little better clothes, and a little more education than he has had, puts his shoulder to the wheel in peace or in war to push forward the good work of his state or his community, and above all harbors no envy or revenge. This does not refer to the criminal, shiftless Negro, who is already spoken of too much. But for the worthy Negro thus surviving and increasing, facing even the most trying difficulties with cheer, I repeat, our ideals for him are high and progressive.

To make the Negro a Christian citizen is the passionate dream and fervent effort of Tuskegee. First and always Tuskegee is dedicated to lifting the masses. We believe that only as the people at the bottom are drawn up can the race be recognized as deserving larger opportu-

THE HOME OF WM. HOLTZCLAW, A GRADUATE OF TUSKEGEE

He was the Founder of Utica Normal and Industrial Institute, Mississippi, a School begun under the trees and now valued at $100,000.

nities. Perhaps I can best explain by giving in some detail the Tuskegee process of moulding men and women. With the late Dr. Booker T. Washington, religion and duty, religion and clothes, religion and food, in a word, religion and environment, were one and the same. He believed that no man could be a Christian and give a half day's work for a whole day's work. He rather believed, as he so often said to his students, that a man should always do more than his assigned duty: that he should do a day and a half's work for a day's work. He believed that such was Christlike, and that no man could render such service without being and becoming a good deal of a Christian.

Thus Tuskegee's first ideal is to take religion out of the air and put it within the daily reach of men, not a religion for the Sabbath merely. Thus we teach or try to teach that to report to work at a certain hour, to report to meals at a given moment, to keep the clothes neat and clean, "to walk erect as if you are going somewhere," are attributes of a Christian just as much as, or even more so, than preaching a loud sermon or shouting and "moaning" in church on the Sabbath.

I was rather amused as well as gratified at the remark of an Alabama County school superintendent who visited Tuskegee during the past summer. Said he:

"You Negroes walk. You pick up your feet. I've seen colored folks loll, shuffle and stroll, but not walk."

In addition to inculcating religion into daily duty and duty into religion, Tuskegee gives its students courses that they may go out and teach others.

The Tuskegee Institute puts as much stress upon the by-product of training as it does upon special courses. That is, no matter what trade a man has learned, what profession he may afterward enter, Tuskegee expects him to engage in community service or uplift work. Whether a student is a blacksmith, carpenter, tailor, tinsmith, school teacher, doctor or minister, he is expected, by his life and work, to go out and be an example to his community. He is expected to go into the church and teach Sunday school. If there is no Sunday school, he is expected to organize one. He is to organize clubs for community improvement, mothers' clubs, sanitary clubs, boys' corn clubs and girls' tomato clubs, if in the country, and garden clubs and community improvement clubs if in the city. He is expected to become interested in the public school, to help build a school if need be, to see that good teachers are secured, to use every effort to extend the school term from two or three months to six, seven or eight months. And above all, everywhere, at work, in meetings, he is not to whine, but to teach optimism to his people, to give the people greater hope, larger faith and a stronger belief in themselves and mankind generally.

ONE OF THE STUDENT FORCES FOR THE UPLIFT OF SOUTHERN NEGROES

Y. M. C. A. Cabinet at Tuskegee Institute. Training for Social Service and uplift work is given at Tuskegee in addition to literary and industrial schooling.

Our courses, or rather the Tuskegee life, seek to give students this sort of training. I say Tuskegee life, because the Tuskegee idea is that always you are living in the present, not in the future. This is true for both students and teachers. In our Phelps Hall Bible Training School we seek to train Christian workers, not ministers. Our students go out into the country and teach Sunday school, visit the sick and destitute, organize various community clubs, plant gardens, teach the people to whitewash and to clean up. If they wish to pursue courses looking to the ministry afterward, that is all right. Tuskegee's idea is that whether they go further or not, this kind of training they will always need.

Our Y. M. C. A. and our Y. W. C. A. are schools in which our boys and girls gain valuable experience for this uplift work. Both of these organizations have student cabinets, and committees, which are responsible for religious service, socials, athletics, and much of the deportment of students.

In this work, as in all other work of the school, Tuskegee says to the student, "The school is yours. The teachers are your guides only. Live now. Learn by doing." With allowance for youth and individual shortcomings, this idea is very well carried out. If the teacher is absent in the blacksmith shop, in the kitchen, in the arithmetic class, the students take hold and shoe the horse, serve the meal, or solve the problem as the case may be. In this way we teach him to lend an influence that is positive and aggressive rather than negative. This Tuskegee is trying to make a habit with him before he leaves her doors.

While Tuskegee continuously drives home this ideal of service to others, she also lays strong emphasis on beginning with self. Nothing is quite so convincing in the Tuskegee scheme as the outstanding, concrete example. If a student would convince people that land owning and property owning are a desirable asset of a good citizen, he must blaze the way by owning property himself. If he would teach that a beautiful home, flowers in the yard, a happy family are the ideals of citizenship, then he must set the example by having these himself. In all this, however, he or she must be simple and modest; the clothes, the home, the speech, must all exhibit the quiet, unassuming worker, not the man of vanity and show.

This is the ideal as Tuskegee tries to impart it to her students. Through pamphlets, through agents, through gatherings at the Institute, she seeks constantly to reenforce this. Through the kindness of a friend, Mr. Julius Rosenwald of Chicago, she has tried to bring home this ideal to the colored people in rural communities, by building a model school building. In many cases the effect has been almost instant, in that farmers have put up better homes or improved on those already built. Once or twice a year the school issues pamphlets telling farmers what to plant in a given season, how to care for cows, pigs, poultry and the like. These leaflets are usually the work of Prof. George W. Carver, of the Agricultural Department, who has contributed much during

his twenty years' service at Tuskegee to advance the standard of the life of the rural colored man.

Many white men are still skeptical about negro education. Prof. Carver's work is an example of how a serviceable act blots out the race question and gains friends for negro education as well as personal friends. Only a short time ago, under the direction of the Institute, he issued a bulletin entitled "How to Live Comfortably in Winter." Now, of course, the Southern white man as a rule would not think of taking instruction from a Negro. It chanced that one of these pamphlets fell into the hands of the State supervisor of canning clubs. In a letter saying "I know you wrote this for colored farmers, but it will help white farmers as well," this lady asked that several copies be sent to each of her twenty-seven subordinates in the different sections of the State. This she requested in spite of the fact that a pamphlet purporting to contain the same kind of instruction had just been issued to the white farmers of the State.

The frequent assembling of farmers and their wives and children about the school has done untold good in keeping the people spurred on, in giving them new ideals both of work and living. At these gatherings the mothers learn how to cook, to care for poultry and milk, to keep neater homes and to care for their children.

Of course, not every graduate nor every ex-student has been a conspicuous success in applying our ideals. Yet when we consider how new all things in civilization are to the black man, and under what odds he often labors we have every reason to be encouraged.

Our students have carried the Tuskegee ideal into every walk of life into which they have gone. In some instances it is the doing of the big things, in others it is doing the humble, little thing in a modest way; in still others, it is doing the every-day duty in an unusual but very satisfactory way.

Probably the biggest way in which Tuskegee has had her ideals reenforced is through reproduction. Dr. Washington said, "Go forth into the woods and barren places and build up schools." Of the number of students who have gone out from Tuskegee during the last thirty-odd years since its founding thirty-three have founded industrial schools. The record of these schools, as compiled in 1910, shows 142 teachers employed, 62 of whom were Tuskegee graduates or former students. Through these offshoots 4,000 students were being trained and 73,000 people were being reached by the method of extension work taught at Tuskegee, that is, through farmers' conferences, mothers' meetings, boys' and girls' improvement clubs and the like.

One founder of a rural school wrote some time ago, "I accept my salary in syrup, meal, corn or anything I can use in my family." This teacher soon discovered that he needed a mule and farm tools to teach agriculture and gardening. To buy these he got the friends and patrons to give 100 ears of corn apiece.

One of the most successful of Tuskegee branch schools was founded in Florida from the proceeds of 1½ acres of sweet potatoes; another in South Carolina was established by a young woman who entered Tuskegee almost destitute and very frail of health. She started her institution in the upstairs of an old storehouse, borrowing chairs, benches and other requisites of the schoolroom. This school now has a valuation of over $60,000. Another graduate started a school in Mississippi with only trees for a shelter. This institution to-day has property valued at $100,000.

The same spirit of service has animated students in other walks of life. A former student, who is farming, has also built a school, established a farmers' conference, and in winter holds a three-days' school for farmers. A public school teacher in one of our small cities is church organist, superintendent of the Sunday school, a member of the deacons' board and president of the Baptist Young People's Union. All of these posts he has held from fifteen to twenty years.

Some years ago a young lady came to Tuskegee and learned dressmaking. Unable to remain until she could get a diploma, she went away and set up business for herself. But she had caught the Tuskegee spirit. She organized a girls' industrial club. Through this club she secured employment for 132 girls and established prizes to be awarded to the best seamstress.

Among those who have gone out from Tuskegee none have rendered finer service than our trained nurses. In one city in the North one of our nurses asked to be allowed to work in the colored slums. As she was the first Negro nurse to make such an application she had endless difficulty in securing appointment. She worked five months without salary. She went into the homes of fallen girls, corrected the unsanitary habits of mothers and children, and even broke up gambling resorts of the Negro men.

These, then, are some of the ideals of Tuskegee for the Negro. First, last and always, he will serve his fellow men in any way his ability may direct. He shall pick out a place, settle down, own property, pay taxes and become a model citizen. His house, his dress, his life while at work or at play shall be an example and an inspiration; they shall inspire his own race to emulation and the white race to belief in Negroes and in negro education.

Tuskegee has not thus far concerned herself with what is called political rights. Her ideal has been to make the Negro deserving, to make him show to the white race that he is deserving. Though many discouraging setbacks occur, as when black men are lynched or driven out wholesale from communities in which they have property and pay taxes, keep the law and serve their people; yet, with that strong buoyant hope and optimism so characteristic of her founder, Tuskegee feels sure that the sense of fair play in the white man and the justice of God will finally give us our place of full citizenship in America.

A VILLAGE WHERE THE MISSIONARIES ARE WORKING IN CAMEROON, WEST AFRICA

War Experiences in West Africa

BY REV. WILLIAM M. DAGER

Missionary of the Presbyterian Board of Foreign Missions, U. S. A.

THE German Cameroon colony in West Africa lies between British Nigeria on one side and French Congo on the other, with diminutive Spanish Guinea touching its southern border for about one hundred miles. When war broke out two years ago, this short strip of neutral border land was the only outlet to the outside world. Allied war vessels controlled the sea coast, and all the other parts of the boundary line were soon the scene of desperate fighting. The troops on both sides were almost all Africans, but they were officered by Europeans.

The American Presbyterian mission is in South Cameroon, where forty-five missionaries were stationed at the outbreak of the war. Most of them were at the coast for the annual mission meeting, and sixteen, who had completed their three years of service, were planning to sail for America on a German steamer in the middle of August. The enervating climate of tropical Africa rendered these men and women physically unfit to endure any added strain. The German steamer did not sail, but God provided another way. Through the kindness of the Germans they crossed to Fernando Po, where Spanish hospitality provided for the necessary stay, and they were able to borrow money for passage on a Spanish boat. An English cargo boat took care of four of the party from the Canary Islands, so that all enjoyed their much-needed furlough, and are now back on the field. They are taking the

places of those who passed through the strenuous months during which they were working with fighting on every side of them.

In July, 1914, just before the declaration of war, a group of missionaries were standing on the beach at Batanga, interested in a promiscuous assortment of boxes. These had just been carried from the surf boat by the natives and deposited beyond the reach of the waves. The steamer from which this surf boat was discharging its cargo was anchored about a mile out. She was the last steamer to land cargo before the blockade. That group of missionaries did not know the future, but God did, and He had sent the supply just before they were to be almost shut off from supplies for eighteen months.

The neutral Spanish border prevented an absolute blockade. Entrance through this border was, however, roundabout, difficult and dangerous. One man from America, who was at home on furlough, returned to the mission that way in January, 1915. He came with letters, papers, and first-hand news. There were malted milk and oatmeal for the babies, and limited quantities of butter, milk, sugar and flour, to be distributed among five stations.

Native foods were used by the missionaries to a large extent. Of corn, sweet potatoes and peanuts there was no lack at any time. The sugar cane furnished us with molasses. Bananas were not difficult to procure. Pineapples and oranges could be had in season. Some who had their own chickens had eggs all the time; those without could buy them part of the time. A small amount of goats' milk was available when it was possible to get possession of a goat. Potatoes, beans and small onions were grown, and some other European vegetables. For these, however, best results can only be secured with fresh seed which has been specially prepared and packed for the tropics. Seed was sent, but before it could reach the end of this long journey the tins were no longer moisture-proof, and most of it failed to germinate.

Other foods not so familiar as the above to Americans were a great help to us. The papaia and avagado pear supplied us at all times with fruit. For vegetables we had the plantain and cassava, from both of which we also made flour. The mikabo (known here as the caladium or elephant ear) was a good substitute for potato, and made a nourishing soup, and its young leaves could be cooked as greens. There were also several other varieties of greens, and the bread-fruit trees helped out when they were in season.

Nor were we without meats, for a native hunter brought for our use the antelope and wild hog. In some stations the supply was ample; at others the game was scarce enough to make the bringing in of an animal a real treat. Four or five months without sugar, flour, butter or milk, and eighteen months with only a very limited supply of the same led us to appreciate those essentials as never before.

God not only cared for us during the eighteen months, but taught us to value and use the native foods to an extent we had never done

REV. WILLIAM M. DAGER TRAINING CHRISTIAN WORKERS IN WEST AFRICA

In this field in West Africa, where there have been such remarkable results from Christian Missions, the territory has passed from the Germans to the Allies. In spite of the war the remarkable work goes on, and Miss Jean Mackenzie, author of "Black Sheep," has just been recalled from America to the field to help meet the crisis.

before. The entire period was one in which God's mercies were new to us each day. The absolute necessities were always provided. Quinine, so essential to the health of the missionary, held out till the last. The babies of the mission could not live without milk and oatmeal. There were times when the last tin had been opened, but the new supply was sent just when needed, and the babies were provided for by Him who knew our extremity.

In August, 1914, there was no missionary doctor at Elat, and the Government doctor had been sent to another post, but in that month of mobilization, a German surgeon was sent to the Government post near Elat, and two of his earliest cases were operations for appendicitis upon missionaries of our mission. In January, 1915, when the black water fever attacked another of our force, and his life hung in the balance, another German Government doctor was the one able to give the immediate attention necessary. Even though some of the stations were without a missionary doctor, military physicians were available for every emergency. When the Germans had gone the French came, and very soon one of their physicians had under his care as a patient another one of our missionaries, and in a short time effected a cure.

Even more apparent was God's care of the missionaries when the war zone encroached upon their field of labor. On one occasion a war vessel was steaming up the coast, firing as she came. Seaside cottage at Batanga was in full view on a bluff facing the ocean. When it was seen to be necessary, the neutral flag was displayed and the firing ceased within half a mile of the house within which were four of our missionaries. On another occasion two of the missionaries were making a necessary journey through the German outpost. A French attack was expected, and scouts were watching the roads. Their path should have turned to cross a stream, but talking as they rode on their bicycles, they missed the turn and went straight ahead. Later they learned that they had been mistaken for Frenchmen and the scouts had retreated to the other side of the river, taking the canoe with them, without which a crossing was not possible. When the missionaries returned and called for the canoe they were recognized by the natives. God had led them out of their way for their protection.

The time came when the battle lines drew nearer to our stations and work. Two of our missionaries were in a native village with one hundred and fifty evangelists and teachers, who had with them their wives and children. On sloping ground they all crouched behind stumps and trees, where the missionaries waited while the Germans retreated and the French advanced. The bullets flew overhead and a stray bullet found its victim in the next village, but not one of our people was touched.

There were critical situations in those first days of occupation by the Allies. The missionaries were not known to them, so that a strange white man could be easily mistaken for a German. This did happen

in four widely separated places. Guns were pointed at them, and for a time they were prisoners, but through it all no one of them experienced the slightest bodily harm.

SOME RESULTS OF THE MISSIONARY'S WORK IN WEST AFRICA
Girls' school at MacLean Station, Lolodorf. Mrs. W. S. Lehman in the rear.

Looking after refugees took the missionary through the German lines one hour before the French forced them to retreat. His three-mile run on the bicycle occurred in a lull of the firing during which new positions were being occupied. Who else timed that journey but God, who was answering the prayers of those at home who were remembering the missionaries shut up in Cameroon?

MISSIONARY WORK IN WAR TIMES

And God was not unmindful of His work. The story of sickness, starvation, suffering, temptation, sorrow and death, which came to natives through the war, can never be fully told. With war on every side it was certainly only of God that the educational and evangelistic work of the mission could be maintained for eighteen months with but little interruption, and then go on practically undisturbed through a transfer from German to French control of the colony. We have only the reports from three of the shut-in stations, but these report 1,880 additions by confession of faith in 1915, and contributions aggregating to $8,901, which is just about double what was contributed in any previous year. Evangelists and school teachers remained loyally at their posts, even when the missionaries were removed, because they were not permitted to remain within the war zone. "Let whatever

comes find us and our people together," was the way they expressed their desire to remain at their posts of duty.

Can we ever forget the boy killed by deserters? At the last, when German defeat was certain, many soldiers deserted, and with their guns and ammunition went plundering about the country. They met two men sent on by a by-path to our station at Metet with provisions and mail, because the Allies were coming through Metet and the main road was closed. The loads were stolen and plundered and the mail was thrown into the bush. The carriers were taken as prisoners. Then a school boy of the town, knowing how the missionaries longed for mail, took the letters, intending somehow to get them to us. A second contingent of deserters found him with the letters, and lest through him it should be discovered who stole the boxes, they cruelly killed the boy. The people of the town reported it at once to the advance guard of the French, and part of the mail was recovered and the prisoners released. Precious letters; but spattered with the life blood of the boy who through loyalty to the mission was seeking to deliver them to us.

God also used his missionaries to bring relief to the suffering. It is sadly true that the great bulk of suffering could not be relieved, but much that could be done was done. The retreating Germans left in the care of the mission two thousand refugees who had been political war prisoners. They were to be sent back to their homes when the Allies had finally come in. On Monday they were given to us, and the whole mission station at Elat was turned over to them. Every dormitory and small cooking shed was filled to overflowing. They camped under the mission dwellings and slept with no shelter at all. They were supplied with two days' rations, and more was promised on Wednesday. But on Wednesday, when the Germans retreated and the French came in, we had only about ten bushels of corn to feed them. But God proved that He can and does supply every need. When wild sweet potatoes and all else we had to give them was gone, on Saturday the people for miles around, feeling that they must make a peaceful approach to their new masters, brought food in such quantities that it sufficed for the invading army and for the refugees as well. The next day the refugees were sent to their homes.

Then, with the country wasted with war, came hunger and dysentery and death. At least four of the missionaries were taken with dysentery—one of the by-products of the war. We could not even estimate how many of those heavy-laden carriers were taken with it, sleeping where they could, drinking water from polluted streams, and unable to buy (even when they had the money) food sufficient to nourish them. Many were left unburied by the roadside. At all the mission stations health and succor were given to many. Some beyond help were given a decent burial. Christians entered heartily into the work, and when one missionary adopted the plan of asking in church each Sunday how many had helped any of the refugees during the week, it was

gratifying to see about two-thirds or four-fifths of the audience of from five hundred to six hundred rise to their feet.

God's ordering of affairs was clearly illustrated in the return of a doctor and a minister. They were home on furlough, and in June, 1915, a request was made by the mission that these two be sent to the relief of the over-burdened, shut-in force in Cameroon. But they did not come when we expected. Had they come then they would have met the German refugees fleeing before the advance of the Allies, and the overland journey through Spanish Guinea would have been very dangerous, if not impossible. Now observe a few dates. January 19, 1916, witnessed the retreat of the Germans beyond our last mission station. On January 28th the Allies were in possession of the territory surrounding all of our mission stations. February 15th, the last of the Germans withdrew across the border into Spanish Guinea and left the Allies in full possession. On January 30th the English general gave permission for the entrance of those of our force who had been shut out, and on February 1st the doctor entered Cameroon, and later in the same month the minister arrived. When they left America the Germans were still successfully defending southern Cameroon, and they arrived just as the blockade lifted and the colony was opened to them.

The God who has answered prayer will answer other prayers for these missionaries on the frontier. The transfer from German to French control calls for new adjustments. Some who were there during the period of war are still at their posts. Others have recently returned to their work. They need especially the sympathy and prayers of God's people during these days of toil and danger.

READY FOR A MISSIONARY PALAVER IN WEST AFRICA

Head man seated in chair with several of his followers seated on the ground in front o this house

Mr. Chang of the Crystal Spring Village

BY JEAN CARTER COCHRAN, PLAINFIELD, NEW JERSEY

A GRAY evening had settled in on the village of the Crystal Spring: it had rained a soft drizzle all day, and even the Crystal Spring, for which the hamlet had been called, lay deep in mud and belied its name. There was, in fact, nothing much but mud to be seen, from the narrow streets where the little pools of muddy water stood, to the walls of the houses that were plainly built of no other material, and looking out into the twilight over the fields the country also was the same monotonous muddy brown tint.

Though the Chinese are a good deal like hens in their attitude of mind toward water in general, and rain in particular, this evening it had failed to keep them indoors, for had not the village schoolmaster promised to tell them many wonderful things of the golden age of China, when sages walked the land and were able to converse not only with human beings, but with the fairy folk?

To-night the schoolmaster looked over his little audience of men and boys, wondering which story to tell them; they waited in a respectful silence, for he had taken his degree, and the only one in the village who did not stand in awe of him was his wife. If Mr. Chang had known Greek his feelings would have been drawn to Socrates and his home life.

Slowly he began,* "Æons ago, almost at the dawning of our golden age, there lived on the edge of a lotus stream a mussel contented and happy. One spring morning, when the apricots were in bloom, tempted by the beauty of the day, he went out on the river bank to sun himself. A bittern passing by perceived the mussel and, with none of those courteous ceremonies customary in polite society, pecked at the unwatchful shell-fish. The mussel realizing that he who hesitates is lost wasted no time but nipped the bird's beak. The bittern, surprised and frightened, exclaimed: 'If you do not let me go to-day, if you refuse to let me go to-morrow, there will be a dead mussel.' His would-be victim rejoined: 'If I stay indoors to-day and if I don't come out to-morrow, there surely will be a dead bittern!'" Suddenly, at this climax, a wild face was thrust into the door of the schoolroom and an excited voice shouted: "There is a foreign devil arrived at the inn, and you had better all be quick, for we think he is going to undress!"

Magic surely cannot have disappeared from China; the speed with which the room was emptied of all but the schoolmaster and the necromancer was simply miraculous. The necromancer felt it incumbent on his dignity to move more slowly; the schoolmaster, who was at heart

*This fable is quoted from W. A. Cornaby's "String of Chinese Preach Stones." He claims it is the oldest Chinese fable in existence.

SCENE AT A CRYSTAL SPRING VILLAGE WELL IN CHINA

a gentleman, turned toward his home; he would call with ceremony later, when the rude villagers had left. Curiosity soon got the better of the necromancer, however, and murmuring: "I have heard it said these foreigners have a hole in their chest through which a stick is run by which they are carried by coolies; I must see if it is true." He turned and hurried to the inn.

The scene at the inn was amusing enough; every door and window was full of heads, and those who had a few cash with which to buy tea had even entered the house itself and were drinking, with their eyes glued on the unfortunate foreigner. The inn was a poor place; the only thing that could be said in its favor was that it was dry. It consisted of one long room, where all the guests ate, dressed and slept. At one end was a fire of stalks burning; there was no chimney to let the smoke escape, so the foreigner sat beside the blaze, with the tears running down his face from the suffocating smoke, trying in vain to get dry. He had removed his coat, which was dripping, and beside him, on the floor, lay a bicycle, covered with the prevailing mud. The man's sense of humor had almost been washed away, but when he saw the amazement painted on every countenance as he started to clean his wheel he could not suppress a smile. He had been forced to walk a long distance on account of the rain, and the consequence was none of the Chinese knew what the bicycle was for, so they kept at a safe distance. As he thoughtfully spun

around each wheel, the eyes of the crowd grew as large as saucers; one of them whispered: "It's a new kind of gun!" Some of them put their fingers in their ears, expecting a loud report, others withdrew to a still greater distance; nothing happened, however, and at that moment the necromancer entered and speedily drew his own conclusions; this was evidently some foreign magic, and it was clearly to his advantage to get in with the foreigner and divide the profits. He went directly up to the stranger and started conversation.

"You have come a long road to-day?"

"Yes," replied the man, "one hundred li" (about thirty miles).

The necromancer thought, "Ha! I was right; it is magic indeed; no man could walk or be carried by coolies a distance like that in such weather."

So he asked still another question: "Then the coolies did not carry you by means of the pole stuck through your chest!"

The foreigner was puzzled—then he remembered the ancient rumor about the foreigners and replied: "No, I rode this wheel."

The necromancer was dazed, but by this time the crowd had grown bolder and felt like asking a few questions on their own account, so they drew up close, and a perfect volley followed: "Where was he from?" "What was his name?" "How did he button his collar?" "What was his vest for?" etc., etc.

Finally, weary of answering so much unadulterated curiosity and remembering his purpose in coming, the stranger thought it was his turn to lead the conversation, and, turning to the necromancer, he said: "I have come to your village to tell you about one of our sages that lived many years ago." The people were too interested in the present, however, to stop to hear past history, and they would not listen.

Then a bright idea struck the traveler. "I see that this room is very large; I will ride this wheel around the place for twenty minutes and let you all see how it works if, after I have finished, you will promise to listen to me talk for twenty minutes."

This proposition appealed to his audience, and a space was quickly cleared. Amid the "Ahs!" and "Ehs!" of the crowd, he mounted the wheel and rode around and around for a long twenty minutes, then he dismounted, and saying: "Now it is my turn!" he began to tell his story. True to their bargain, the Chinese listened quietly, with only a question now and then to help get his meaning. After he had finished, a number bought his tracts and gospels, and one old man asked:

"How long ago did you say this good man lived?"

"Over nineteen hundred years," the foreign replied.

The old man looked very sad. "And you foreigners have known this glad news nineteen hundred years and have only just come to tell us about it now! I cannot understand that."

Some of the more intelligent lingered for a few moments, but it was growing late, and they at last said a reluctant good-by.

With a weary sigh the foreigner turned to undress, when he heard a quiet voice behind him say:

"Good evening, honorable sir, may I ask your revered name?" On looking around he beheld the village teacher, Mr. Chang, making deep bows of greeting.

Snatching his spectacles from his eyes to show he knew the rules of Chinese etiquette, the stranger replied, with an equally low bow: "My humble name is Sun."

"May I also inquire your lofty longevity?" continued the teacher.

"My years are only few and small—I am only forty," replied Mr. Sun.

SOME OF THE MISSIONARIES' EAGER LISTENERS IN A CHINESE VILLAGE

"Ah!" exclaimed the other. "I thought you were a great deal older. Now will you kindly inform me the name of your renowned country?"

"The name of my country is America!" was the answer.

At the name "America" Mr. Chang's face brightened visibly. "Why, that is the country of Washington and Lincoln," he said joyfully.

Interested at once, Mr. Sun invited him to be seated, and inquired where he had heard of Washington and Lincoln. The teacher eagerly explained that, when he had gone to Nanking to pass his examination for his degree, at the door of the examination hall a foreigner had sold him a book containing the lives of Washington and Lincoln.

"They were indeed great and good men; could you not tell me more about them?"

Very gladly Mr. Sun did so, and finished by saying: "Washington

and Lincoln were true lovers of freedom and their fellow men, but their ideas were received from a still greater teacher who taught nineteen hundred years ago. Let me read you what he says," and drawing the gospel of John from his pocket he read:

"And ye shall know the truth and the truth shall make you free."

"Yes," said the teacher, "those are wise words, that is the kind of freedom we need in China; will it weary you too much to tell me about this very wise man?"

Delighted at this wonderful opportunity, Mr. Sun told him about that most perfect of all lives, and the teacher eagerly drank in every word. At length he rose to go, saying he would return in the morning to hear more. Sadly, Mr. Sun explained that he had to hurry on at daylight to see a dying friend, but he gave the teacher a book of the Gospels, and promised to return at some future time.

It was now late and, very softly, Mr. Chang stole through the deserted street and quietly opened the door of his rude home, hoping not to disturb his sleeping spouse. The hope was vain: she had lain awake on purpose. He was greeted with a volley: "Where in the world have you been? A pretty hour this, to be coming in! What will the neighbors say?"

"A good deal," the poor teacher thought, "if they hear you talk," but he wisely only said: "I have been to the inn and talked to the foreigner, and he told me a most wonderful thing about a sage who came to earth to teach us to love everybody, our neighbors, and even strangers."

"Foolish words they were; why, think what a difference it would make if I should love Wang Mah!" and turning herself scornfully in bed she went soundly to sleep.

Difference, indeed! His wife's daily battles with Wang Mah were the scandal and excitement of the whole village; combat was waged from dawn to dewy eve, year in and year out.

Having assured himself that his wife was really asleep, Mr. Chang sat down by the little flickering lamp and began to read his new book. Thoughtfully and slowly he read, in order to take in the wonderful story. Not once did he look up, until a faint streak of dawn reminded him he must retire if he wished any peace for the next fortnight.

A very much puzzled necromancer arose that morning pondering over the follies of foreigners in general and this one in particular; to have perfectly good magic at one's command, and fail to make a profit from it was worse than foolish—it was madness. Mrs. Chang, too, was very much disturbed by the foreigner's visit; surely he had bewitched her husband; loud was her lamenting over the wasted oil; the long day through she could talk and think of nothing else. But all day long the teacher did not hear her, for his thoughts were elsewhere, walking with his new-found Master through the fields of Galilee, and ever in his ears rang the words: "And ye shall know the truth and the truth shall make you free."

Miracles on the Kongo*

BY CATHERINE C. MABIE, M.D., KIMPESE, KONGO BELGE

Dr. Mabie is a niece of Rev. Henry C. Mabie, and one of the missionaries of the American Baptist Foreign Mission Society. She has recently returned to America on furlough, but sent from West Central Africa this very interesting description of medical work among the women of that region.

WE are having three days' respite from schoolroom duties following Easter. I had planned to spend them as well as the week-end with a congenial friend at Thysville, three hours up the line, but three of the students' wives chose this particular week for birthday parties. A new baby every other day down in the students' quarters excels all previous records, a girl and two boys! With great difficulty and after a full half-hour with no sign of life, one of the boys was finally induced to breathe. The suscitation of the asphyxiated babe seemed a veritable miracle to the class of women students who were in attendance. One or two were assisting me and I explained to all of them the methods employed and reasons for their use, and tried to show them that when far away from a doctor in their towns, they themselves might follow the same methods under like circumstances. One of the Banza Manteke women regaled them with stories of similar miracles performed during my residence there. It all seemed too marvelous to be true, but there was the baby, its little heart thumping away! Appreciation of their doctor has been rather keener than usual the last few days.

In our next physiology hour we shall review the case and its handling, and I shall try further to impress upon their minds that no miracle was wrought. What happened was but the result of the application of certain methods which they may attempt to use. Infant mortality from asphyxiation and other causes is appalling in this country. Tetanus neonatorum is a common cause of infant mortality. Instructions as to its cause and possible prevention ought to save many little lives. All expectant mothers coming to the dispensary are advised to invest ten cents in a little sealed packet of antiseptic dressings for the cord and are told the danger of tetanus infection during baby's first week. They are also advised to find another ten cents for a bottle of castor-oil. Practically all infant maladies occurring during the nursing period are attributed to mother's milk being bad, and so the mothers always want medicine for themselves rather than for the sick infants.

Yesterday a poor heathen woman came, wanting medicine to improve the quality of her milk. She had had nine children, all of whom had died in infancy from one cause or another, chiefly malaria, pneumonia, and other diseases; but she, poor thing, carried the double sorrow of believing that she was responsible for their deaths! The sorrows of heathen motherhood are multiplied and grievous to bear. A man puts away his wife because she bears him no children. He puts her away because she has born him many children, all of whom have died in infancy.

Their ignorance concerning their own bodies, concerning the cause and treatment of the most common ailments, is appalling. Their slowness in apprehending our teaching concerning these vital matters is discouraging. But they must be taught, and I know of no better opportunity anywhere in Kongo than we have here at Kimpese for imparting this needful instruction. Our students are picked men from all our own and the

* From *The Watchman-Examiner.*

English Baptist stations in the Lower Kongo, and are in residence here with their wives and children three years. Over and over and over again both the men and the women are drilled in the structure and functions of the body. They are instructed as to the cause, course and possible treatment, in the absence of a physician, of the more common diseases. Village hygiene, diseases due to drinking infected water, those transmitted by insects, source of hookworm and other parasitic infections are all discussed, and practical means of combating these evils are suggested.

In my judgment the time for the Kongo trained nurse has not yet arrived. Single unattached women of twenty-five years of age are almost as rare as icebergs in Kongo. Most girls marry when from sixteen to twenty years of age. If widowed they soon remarry. The state of society is still too primitive for the entry of the native trained nurse as we know her in America, India or China. I have come to the conclusion that the teachers and their wives are the key to the situation. The more intelligent they become, the more training we can give them in the care of the sick and in preventive measures, the better. Kimpese offers a unique opportunity for this sort of training, which appeals to me as more practicable than training classes for nurses. The Kimpese men will be the leaders in the districts to which they return. If they and their wives can minister to the physical needs of their people it is easily conceivable that they may more readily gain their interest in spiritual matters. In the good times that are coming the trained nurse will doubtless follow in their train. But for the present I prefer to expend my energy in training the former, and intend to do more and more along this line.

Not only class room but clinical instruction extending through several years, it may be, is possible here. A case in point is that of the two-year-old child of one of the new students. A couple of months ago it had an epileptoid seizure due to improper feeding following an acute attack of dysentery. All phenomena of this kind are directly attributed to spirit interference, never to natural or preventable causes. After quieting their fears, I carefully explained the immediate cause of the convulsion and predicted another unless the mother followed my instructions as to feeding. I knew well enough that she did not believe in my explanation. But after a dozen or more times of secretly giving the child solid food, after every one of which the dreaded symptoms reappeared, it finally began to sink into the father's mind, if not the mother's, that possibly the food really had something to do with the symptoms, and so they began to cooperate with me in the care of the child. The mother told me one day that I was quite mistaken as to the cause of the trouble; that it was in the child's eyes, and burning medicine should be introduced in the eyes and its back should be burned. It happened that this case developed while the men were studying nervous physiology and it served to demonstrate many points. As there is a history of epilepsy in the mother's immediate family, the case may well be an instructive one to watch during the remaining two years of its residence here. All such practical excursions into the mysterious realms hitherto sacred to spirits is one way of convincing these people that back of every such phenomenon is a natural and often preventable cause and not an evil, vengeful spirit. I often think that instruction in physiology and allied subjects may be even more potent than Biblical exposition in freeing them from the fear and domination of spiritism, their evil heritage from countless generations of fetish worshipers. The healing of the sick is but a part of a medical missionary's duty in lands of ignorance and superstition.

The months while school is not in session here are the busiest months in the medical department. I have quite as large a dispensary practise here as I had at Banza Manteke, and so I usually find it difficult to get away from the station for any length of time. I would like also to get my physiology lectures into text-book form and mimeograph them for next session's use.

Woman's Federation Bulletin

EDITED BY MRS. HENRY W. PEABODY, BEVERLY, MASSACHUSETTS

THE EXECUTIVE COMMITTEE OF THE FEDERATION OF WOMAN'S BOARDS OF FOREIGN MISSIONS OF NORTH AMERICA

President—Mrs. William A. Montgomery, 110 Harvard St., Rochester, N. Y.
Vice-President—Miss Margaret Hodge, 319 So. 41st St., Philadelphia, Pa.
Secretary—Mrs. William H. Farmer, 8 Draper Terrace, Montclair, N. J.
Treasurer—Miss O. H. Lawrence, 25 East 22nd St., N. Y.

CHAIRMEN OF COMMITTEES

Methods of Work—Mrs. Anne R. Atwater, College of Missions Buildings, Indianapolis, Ind.
Summer Schools and Conferences—Mrs. Charlotte E. Vickers, 312 N. Elmwood Ave., Oak Park, Ill.
Student Work—Mrs. H. R. Steele, 810 Broadway, Nashville, Tenn.
Publications and Literature—Mrs. Henry W. Peabody, Beverly, Mass.
Christian Literature for Women and Children of Mission Lands—Miss Alice Kyle, Congregational House, Boston, Mass.
Interdenominational Institutions on the Foreign Field—Mrs. Wm. Frazer McDowell, 15091 16th St., N. W., Washington, D. C.

The "Bulletin" and "The Review"

THE Bulletin of the Federation of Women's Boards of Foreign Missions becomes, with this issue, a part of The Missionary Review of the World. We hope, by this change, to gain in two ways. Women who read The Review will learn about the activities of the Federation of Women's Boards, and the rapidly growing interdenominational work for women in many foreign fields.

Those who have read the Bulletin will now have an opportunity to come in touch with the broader field and wider interests represented in The Review each month. There are Christian women of such limited vision that they read no missionary periodical at all, and so know nothing of the great world movements of the Church of God. Others have gained some knowledge from their own denominational magazines. Still others long to know of the victories of the whole army of God and eagerly seek such material as The Review offers.

What could be better this year than a subscription for The Missionary Review of the World as a Christmas present to each of our Women's Missionary Societies? Any one of us can earn a copy by securing a club in our church. To circulate such a magazine as this among the men and women of our churches is one of the most valuable aids to missionary interests.

Some of our missionaries out on the firing line would enjoy a subscription to The Review more than anything you could send them. Have you heard how the soldiers in the trenches wait eagerly for newspapers and letters telling of the victories in other parts of the battlefield? Nothing strengthens and heartens the lonely missionary stations in Asia and Africa like news from those who, like themselves, are separated from the great army. They need the inspiration and strength that will come through the pages of The Review. They will thank you twelve times a year if you will give them this proof of your care for them.

If the members of your Missionary Society will contribute five or ten cents each, you could send one subscription to the missionary and give one to your own pastor. His missionary sermons would take on a new flavor with the inspiration of The Review. It has already proved invaluable to many.

Miss Leavis, whom many of the women have learned to know through her association with the Central Committee on the United Study of Foreign

Missions, has a capital plan in her "Two Bird Club." She will tell you how to secure THE REVIEW without any expense, if you will write to her at West Medford, Mass.

This month we bring you an introduction to the Federation with its many interesting lines of work. Next month other activities will be presented, showing the work of various committees affiliated with the Federation.

The United Study of Foreign Missions

THE organization of the Central Committee on the United Study of Foreign Missions preceded by twelve years that of the Federation of Women's Boards of Foreign Missions. The Committee came into being the year of the Ecumenical Council, 1900, through the thought and plan of Miss Abbie B. Child. Miss Child, who was a member of the World Committee, secured a place for the discussion of the topic of united study on the program of one of the women's meetings of the Ecumenical Council in New York. There it met with cordial approval. Later a committee was formed with five members who were appointed as representatives of as many of the leading Women's Boards of Missions.

The members on this first committee were: Chairman, Miss Abbie B. Child; Mrs. J. T. Gracey, of the Methodist Church; Mrs. Twing, of the Protestant Episcopal Church; Miss Ellen Parsons, of the Presbyterian Board; and Mrs. N. M. Waterbury (now Mrs. H. W. Peabody), of the Baptist Board; Miss Clementina Butler acted as secretary and treasurer. Later two other boards appointed members, the Lutheran and Dutch Reformed, thus covering seven of the great denominational divisions of the Church. The members appointed by these boards were: Mrs. A. V. Pohlman, of the Lutheran Board, and Miss Olivia H. Lawrence, of the Dutch Reformed.

The present membership of this committee is: Mrs. Henry W. Peabody, Chairman; Miss E. Harriet Stanwood, Mrs. Decatur M. Sawyer, Mrs. Frank Mason North, Mrs. James A. Webb, Jr., Mrs. A. V. Pohlman, Miss Olivia H. Lawrence, and Miss Grace T. Colburn, Secretary and Treasurer.

For ten years the Macmillan Company published the text-books. The Committee then took the publishing business into its own hands. It has also issued Junior text-books for ten years and a large amount of supplementary material, maps, pictures, programs, charts, and leaflets. The work of the Committee is done in its office in West Medford, Mass., where Miss M. H. Leavis has been a most valuable helper and manager for the past seven years. The sale of books during the sixteen years has amounted to approximately a million and a quarter.

The plan of Summer Schools for Woman's Missionary Societies was introduced by the Central Committee in the year 1904. The first experiment was made at Northfield. There are now some thirty such schools, each under its own committee, doing effective work in various parts of the country.

The Woman's Foreign Mission Jubilee was also inaugurated by the Central Committee, which furnished the necessary machinery and organization for such a movement. At the close of the Jubilee in 1911 the Committee requested that a larger and more representative organization be formed and that this Committee confine its attention for the future to publishing books, the purpose for which it was organized. A plan of federation was drawn up and put in operation in 1912. In January, 1915, the plans were modified and improved and the Federation now has under its general direction various lines of work, which are presented in this issue.

CHRISTIAN LITERATURE FOR OTHER WOMEN AND CHILDREN

BY MISS ALICE M. KYLE, CHAIRMAN, BOSTON, MASS.

THE Committee on Christian Literature for Oriental Women and Children has been lengthening cords and strengthening stakes during 1916 and laying plans for a forward movement during the coming year. It is almost overwhelming to face the opportunities in the foreign field and to attempt to meet the needs of the women and children of all non-Christian lands for pure and wholesome reading. Especially is this true in Japan, where even Christian women are tempted to read salacious stories, translated from the lowest class of French novels.

The work which the Committee initiated in 1914 has been carried on vigorously and with success. *Happy Childhood*, the magazine for Chinese children, published in Shanghai and edited by Mrs. Donald MacGillivray, has now a monthly edition of over 3,000 and the subscription list is still growing. This little illustrated pamphlet of about sixteen pages goes out into almost every province of China and into Chinese homes in Burmah and even in America. During the past year this young but growing child of the Committee has developed so many needs that the editor, who serves without compensation, has been compelled to employ a Chinese student as helper, and a part of the salary of this young woman has been paid by the Committee. This is putting into practice the thought which was early in the minds of those who planned this interdenominational organization — that young women should be trained to devote themselves to the preparation of books and magazines for their own people, and that the expenses of such a plan should be met by the budget for Christian Literature provided by the Woman's Boards of Foreign Missions of the United States. At present the funds are not sufficient to do more than make this modest beginning in Shanghai of meeting part of the salary of Mrs. MacGillivray's helper.

In addition to the work in China, small grants have been made to Mrs. Motte Martin, a missionary in Africa of the Southern Presbyterian Board, to enable her to realize a long-cherished dream and to translate some simple stories of child life for the little folks of the Belgian Congo, and $50 has also been sent to Rev. A. C. Clayton, of Madras, India, to aid in publishing textbooks for the Tamil-speaking women in that district.

The budget of the Committee for 1916 was $1,500, and this sum has been received and slightly exceeded during the fiscal year. In addition to the regular budget, a sum has been received and forwarded for the splendid work of Miss Laura M. White in Shanghai, China, and has been used by her for various books and pamphlets which are far-reaching in their influence.

The plans of the Committee have been correlated with the great movement in behalf of Christian Literature on the Mission Field, in charge of the American Section of the Christian Literature Commission of the Edinburgh Conference, and Mrs. Henry W. Peabody and Miss Alice M. Kyle have been asked to share in its deputation work and to arrange for a meeting of the Woman's Boards having headquarters in Chicago, in order that this important branch of the missionary work may be presented to the women of that city.

The Christian Literature Society for Japan, having in charge the movement in that country, has been asked to appoint three women on its Committee in order that the plans made by the Woman's Committee in the United States may be in line with its larger undertakings. The same is true in India, where the Committee for Christian Literature for India has been approached and where as soon as practicable steps will be taken to start a magazine for students in that vast country, possibly at first with syndicated material prepared

in English and reproduced in the vernaculars by the various mission presses according to their desire and opportunity.

Nor is the crying need of South America and her Spanish-speaking neighbors lost sight of. The Woman's Committee necessarily moves slowly because of inadequate funds for the tremendous call which it is facing, to give to sister women, to mothers and to children, the printed page in something of the abundance and helpfulness which is true in our Christian homes.

During the year books and magazines in English have been sent to missionaries through the agency of the Book and Periodical Club, a branch of the work assumed by the Woman's Committee, now in charge of Miss Lila V. North, Bradford Academy, Bradford, Mass., who is also the treasurer of the Committee.

Bulletins giving further details of this work may be obtained for free distribution from M. H. Leavis, West Medford, Mass., or from the headquarters of the various Woman's Boards of Foreign Missions, also from the office of the Foreign Missions Boards of North America, 25 Madison Avenue, New York. Sample copies of *Happy Childhood* will be sent on application to the chairman.

We would urge all Christian women of whatever communion to remember this appealing and urgent cause and to assist by their gifts and their prayers in preparing and distributing helpful reading matter to those Christian women who are shut in by the customs and prejudices of their own national life and who are calling to us, their highly favored sisters, for instruction, for uplifting and for joy-bringing influences.

SUMMER SCHOOLS AND CONFERENCES

BY CHARLOTTE E. VICKERS

SO remarkable has been the growth of the Mission Study Movement since that memorable occasion when, in bigness of faith, the missionary women put forth the first mission study text-book, "Via Christi," following the Ecumenical Council held in New York in 1900, that it is with difficulty we realize that there ever was a time when we attempted to do the work of arousing an indifferent and lethargic Church without the aid of the missionary text-book, summer school, normal class and lecturer. Truly God is encouraging the women through past successes to "expect great things from Him and to attempt great things for Him."

Missionary education has made great progress, women have seen a vision, and have made that vision practical in a thousand ways, and have pressed forward to new endeavor, urged by the unlimited possibilities in the future.

Preparation for service—"preparedness," if you will—is the demand of the women of to-day. Summer Schools, Winter Institutes and Extension Conferences are supplying that need to a large extent, and women are thus being prepared to become leaders, teachers and lecturers along missionary lines.

There has been a constantly increasing demand all over the country for information regarding those who are equipped to do this work. To obtain the names of those fitted to supply the demand, over thirty National Missionary Boards have been communicated with and a number of responses have been received. From eleven denominations forty-six names of women who can qualify have been registered. As soon as possible after the annual meeting in January, 1917, "The Federation of Woman's Boards of Foreign Missions of North America" will publish a leaflet giving all this information.

Important Notice

WILL leaders of Summer Schools of Missions and Conferences kindly send programs, registrations (by States and denominations), and any other information that would be of special interest, and, if possible, dates for holding the 1917 sessions, to CHARLOTTE E. VICKERS, *Chairman*, 312 N. Elmwood Avenue, Oak Park, Illinois.

BEST METHODS

EDITED BY MISS BELLE M. BRAIN

MISSIONARY METHODS IN YOUNG PEOPLE'S SOCIETIES

BY R. P. ANDERSON, 31 MT. VERNON STREET, BOSTON
Associate Editor of *The Christian Endeavor World.*

TWENTY years ago or more a great soap manufacturing firm in England decided to cut down its advertising. The firm's name was a household word, and the manager believed that, advertising or no advertising, the sales would maintain their high level.

The advertising was curtailed and the sales immediately began to drop. At the end of a year the firm was advertising more than ever, engaged in the rather stiff job of trying to regain lost trade. To sell soap they had to "talk soap."

It is the same in the Kingdom of God. If the Church were suddenly to stop talking about missions (alas! how many churches have already stopped, or have never begun!) missionary interest would die in a few years, except in the hearts of an awakened few. People are not born with missionary interest. Most people do not even seek it. Such interest must be thrust upon them.

The time to begin to talk missions is in the springtime of life. If the thoughts of the young people of our churches can be turned upon evangelizing the world, we shall train up a generation of missionary-minded men and women who will give not only their substance but also themselves to Christ's cause in other lands.

Already work done among young people has borne rich fruit. Many a missionary now on the field caught the first vision of his life-work in the young people's society. Youth is the time of vision. It is the ideal time for enlistment. The life-plans of the great majority of the members of societies are not yet crystallized. These young folks, more often than we imagine, are asking themselves: What shall we do with our lives? If Christ's call, "Whom shall I send?" can be brought home to them, the answer will in many cases be given, "Here am I, send me."

We propose to outline some plans that have been tried, with good effect, in various lines of missionary work in young people's societies.

The Prayer Plan

The Master Himself tells us to "pray the Lord of the harvest that He will send forth laborers into His harvest," and Paul, himself a missionary, constantly calls for the prayers of the Church for himself and his work. Some societies use a missionary calendar, giving the name of definite missionaries or definite fields for daily or weekly prayer. Usually a week is given to a field, the names of special missionaries being added, and a calendar covering three or even six months prepared. Unless, however, vivid oral information is also given relative to fields and missionaries, the calendar is not likely to be of much use. Each week the calendar ought to be supplemented by a four or five minutes' talk by one of the members, who will give some simple facts about the missionaries for whom prayer is to be offered during the following week. To make sure that this is done, it is essential to have a missionary information committee, whose duty it is to see that these talks are given and that the society is kept informed. Leave no loose ends. Ask the members to pray for definite persons and things. The missionary boards are glad to supply material for such talks, and the MISSIONARY REVIEW OF THE WORLD contains just the kind of information that is helpful.

Information by Reading

Some societies have stimulated interest by a reading contest between two

sides, the members reading and outlining in the meeting some missionary books. Where a scheme of this kind seems inadvisable, a serial missionary biography may be introduced. One of the members who has the gift of narration reads some great, stirring missionary book at home and tells the story, chapter by chapter, one chapter a night, in the society. Many young people imagine that a missionary book is dull reading until they either read or hear read the life-story of a great missionary. Perhaps one of the greatest missionary books that has been published in recent years is "Mary Slessor of Calabar," by W. P. Livingstone (New York: Hodder and Stoughton), a volume that will forever dispel the notion that missions and missionary work are vapid and colorless. The story of this woman's amazing life, or the story of almost any great missionary's life, will stir the imagination, set the heart on fire and create the desire for more knowledge of a tremendously interesting field. There can be no inspiration in any line without information. Ten or fifteen minutes given in each meeting, for a time, to missionary biography will work wonders in any society. A brief quiz should be held at each meeting on that part of the story told the preceding evening.

Classes in Competition

Mr. A. LaVerne Spafford, of Grand Rapids, Mich., tells us of a society in Kalamazoo, Mich., which organized one mission-study class for boys and two classes for girls. There were fifteen members in the boys' class and ten in each of the two classes for girls. The classes were conducted along the usual lines, but they had the stimulus of competition as to the amount of knowledge assimilated. The effect was seen in an entirely new interest in missions in that society, and a larger sum was raised for missions that year than the society had ever raised before. An interesting feature of such a scheme would be a public quiz, or missionary spelling-bee, on the subject studied by the classes. We are dealing with young people at an age when the contest idea appeals strongly to them. They want to pit their strength against others, to test their knowledge and ability. It is a part of their very life. We may use this tendency and consecrate it to the service of the Kingdom.

The Model Missionary Meeting

Some societies, inspired with missionary enthusiasm, have formed flying squadrons to visit other societies and present to them model missionary meetings. The size of the squadrons depends on the number of members that a society can spare, say, once a month, but five or six is the usual number. One effective method of carrying on this squadron work was developed in Boston. The particular squadron I have in mind believed that it could better hold the interest of the society it was visiting if it modified the idea of giving a model missionary meeting by getting the members of the society to take some part. This was done in the following way. The squadron leader prepared some questions to which the replies could be given in numbers. These numbers were written on cards, and the cards were distributed among the members of the societies visited. Other questions were prepared, the answers to which called for a brief statement, and cards with such statements were also handed around. The squadron leader introduced the subject, explaining that questions would be asked to which answers were supplied on the cards, and urging each one carefully to watch and supply the answer when he believed he had it on his card. The leader put questions to the other members of the squadron, who replied to the questions and gave each a short talk. Everybody was kept on the lookout, when a question was asked, to see if his or her card gave the correct answer. Some amusing mistakes were made, which served to increase the interest. The method was simple, and it proved both popular and practical.

Missionary Standards

The young people's society will find its work greatly facilitated if, at the beginning of the working year, it adopts

a definite standard for its effort. Much of our work falls short of its full possibility because the aim is too general. Young people take heartily to specific tasks, the more definite the better, and they eagerly try to follow whatever definite plans are suggested to carry their tasks to completion. Many State Christian Endeavor Unions, alive to this fact, taught by long experience, outline a series of standards, year by year, for their members to follow.

To illustrate: the Illinois Union has issued a series of graded policies for societies in the State. The first policy suggests a minimum of work that any missionary committee should be willing to put through. Many societies will start with the second, or even the third policy; but the idea is to have all societies make a definite beginning, those using the first policy this year to pass on to the second next year, and so on to the third. The policies follow:

POLICY NO. 1

Trusting in the Lord Jesus Christ for strength we, the members of the missionary committee, agree to attempt to carry out the following plans during our term:

1. An organized committee of at least five members, to each of whom definite duties are assigned.
2. At least six missionary meetings a year.
3. A missionary reading-circle or a reading-contest.
4. Seventy-five per cent of the active members enrolled as systematic givers to missions.
5. Annual contributions to each of our denominational boards, direct or through the church treasurer.

POLICY NO. 2

This is the same as the first policy, with the addition of the following points:

6. At least one mission-study class.
7. The use of group-impersonations in at least two missionary meetings.
8. Conduct some missionary work in our community, if opportunity offers.

POLICY NO. 3

1. An organized committee of at least five members, at least two of whom have served on the previous committee, definite duties to be assigned to each.
2. At least twelve missionary meetings in the year.
3. A missionary reading-circle or a reading-contest.
4. Provision for missionary contributions in the society's budget of expenses.
5. Seventy-five per cent of the active members enrolled as systematic givers to missions.
6. Annual contributions to each of our denominational boards, direct or through the church treasurer.
7. One mission-study class at least.
8. The use of group-impersonations in at least two of the missionary meetings.
9. Conduct some form of missionary work in our community, as opportunity offers.
10. The introduction of missionary-education material into all meetings when possible.
11. A yearly canvass of the church for subscriptions to the denominational papers, missionary magazines, and *The Christian Endeavor World*.
12. Systematic training in Christian stewardship and tithing.
13. The enrolment of an informal prayer band, the members of which agree to pray daily for missions.

Missionary work in young people's societies cannot be made interesting or successful unless brains and time are put into the plans. These standards are suggestions. They may be altered in any way a society chooses. The great thing is to have definite standards, a clear and visible goal, and then make for it with might and main.

A Missionary Bookmark

A missionary bookmark is simply a reminder. It may also be used as a missionary calendar. On one side may be printed the names of the missionaries for whom prayer is desired, and the dates given to each missionary. On the other side may be printed missionary texts or great missionary sayings, or the dates and subjects of the society's missionary meetings.

Tithing Week for Missions

The ideal way to secure funds for missionary work, and, indeed, for all church work, is to train church members to give to God one-tenth of their income, the sacred tenth, and to use duplex envelopes in which to place their weekly gifts. No large number of young

people will undertake to give tithes to the Lord without a very careful and persistent campaign of education. Literature must be secured and distributed every two weeks or so for a period of not less than six months.* The subject must be talked up enthusiastically, and the blessing of tithing shown. The society, a majority of whose members gives tithes, will never have trouble about raising missionary or any other money.

A step in the direction of tithing may be taken by having a tithing week for missions. This plan was tried in the South, where the Endeavorers all over the southern States set apart the week of May 22-28 as tithing week for this purpose. The money went into the society's treasury and was paid, not to Christian Endeavor, but to the various denominational missionary boards. The advertising was done through the local paper, *The Dixie Endeavorer*, leaflets explaining the plan were sent out, and also special envelopes for the gifts. Printed on these envelopes was this message:

C. E. TITHING WEEK FOR MISSIONS—MAY 22-28, 1916

I will give at least one-tenth of my income for the week of May 22-28 to the missionary work of my denomination through the Christian Endeavor treasurer.

.....

.....

I have no regular income but I will earn as much as I can during the week of May 22-28, to be given to the missionary work of my denomination through the Christian Endeavor treasurer.

.....

.....

Sign this and return it to treasurer of your society who will make a record of it and return the envelope to you to enclose your offering on May 28.

* Leaflets and tithing literature may be secured from "Layman," 143 N. Wabash Avenue, Chicago, Ill. A self-addressed envelope to him will bring full information. See also leaflet by Robert E. Speer from the December, 1916, REVIEW (1 cent each).

A Mission Trust Company

A young people's society in Galesville, Wis., hit upon the idea of a mission trust company. Miss Ella D. Kneeland, the missionary chairman at the time, issued shares like the following:

No...... *Shares*.....

"GO YE INTO ALL THE WORLD"

This certifies that.....

is the owner of..... shares of capital stock of

THE GALESVILLE CHRISTIAN ENDEAVOR MISSION TRUST COMPANY

Shares twenty-five cents each

Nearly every member bought one share and some took four shares. The plan was adopted to help to pay a pledge to missions, and it brought in more than was needed. It may be added that the missionary committee invited all the stockholders of the company to a party at the home of one of the members, where a fine social time was spent.

Macedonian Call

During a great gathering of young people in Chicago last fall one of the periods given to missionary instruction was entitled "Macedonian Calls for Life-Work Recruits." This Life-Work Recruit movement originated, we believe, among Endeavorers in Ohio. Believing that many young people were ready to promise the Master of men that they would shape their studies and their lives so that, if He called them, they would be ready to obey the summons and devote their full time to His work at home or abroad, some of the leaders, a few years ago, printed a Life-Work Recruit pledge which has won large acceptance in Endeavor circles. The idea has spread all over the States and is now an important feature of Christian Endeavor work. The card is given by the Minnesota Christian Endeavor Union to Recruits to sign and keep. The pledge reads:

"Feeling myself called by the Holy Spirit, and trusting in the Lord Jesus Christ for strength, I promise Him that I will from this day strive to shape the plans of my life so that I may give myself wholly to the service of Christ and the Church."

Thousands of young people have already signed these pledges. Some of the young folks are now on the foreign field; some are in home mission work; others are in training. In the Chicago meeting, referred to above, the "calls" were brought to the gathering by the pastor's assistant of a large city church, a worker from a slum district, a home missionary, a Japanese student converted to Christianity by foreign missions in Japan, and a busy Chicago pastor. A Life-Work Recruit meeting in a society should form the climax of a period of educational mission study. Information first! Who knows but Livingstones and Moffatts and Hudson Taylors are waiting for just such a call?

The Peripatetic Missionary Meeting

The peripatetic missionary meeting should be advertised as a personally conducted tour around the world.

After a happy sing at the place of meeting, usually the church, the company is told that it is to be taken to a strange land, the name of which each one must guess when he or she gets there. The young people set forth, following the leader, and, preferably, marching in twos or threes. The first stop is made at the home of a member, or, it may be, at some other church, where a room has been decorated to represent a certain country, say China. The kow-towing attendants are in costume, and pictures of the country are on walls and tables. The pictures may be taken from magazines. Curios are also displayed. The host or hostess, or both, give some facts about China, its missions, its needs, call attention to the curios and pictures, explaining them. One or two hymns may be sung and refreshments served—but that will depend on local conditions or the program at places of call later on.

The company again sets forth to visit another country, where a similar program awaits the young people—Korea, perhaps, this time. The customs of the country are shown or described, and Koreans in costume are ready to give facts about their native land. Solos and recitations are, of course, in order.

So country after country is visited, each one in a different house, and the evening winds up with a social time at the last house. The plan may be carried out in a single church, using different rooms for the different countries.

A Missionary Slogan

This missionary slogan was entirely home-made. In the original the large letters were stencilled, white on black ground, and the small letters were printed with a broad-pointed pen. Notice the motto at the bottom. This is one that has stirred the hearts of many young people to larger endeavor.

C. E.
MISSIONARY SLOGAN
For the Year
$60
FOR MISSIONS

Will you do your share?
We can do it if we will.
We must do it if we can.

A Mammoth Thermometer

Mr. John Sorenson, of Council Bluffs, Iowa, tells how the Second Presbyterian Society of that city constructed a mammoth thermometer for the collection of money for missions.

A piece of smooth lumber, one inch thick and ten feet six inches long, was secured. The top was rounded off to give it the appearance of a thermometer, and a long, rounded groove, one-half inch deep, was cut nearly the whole length of the wood.

Then some glass tubes were secured—steam-gauges were used—twelve or more inches in length. These tubes were placed in the groove and fixed in position by small bands of brass, one-

quarter inch broad, laid over the joints of the tubes and fastened to the board by tacks.

If tubes cannot be procured, get a long strip of galvanized iron cut the length of the groove and wide enough to go around a one-half inch water-pipe, leaving an open space of about one-eighth of an inch all the way up. The galvanized iron may be hammered into shape, around the pipe, with a wooden mallet. Place this galvanized iron tube in the groove instead of the glass tubes, and leave the opening outward so that you may be able to see the pennies, nickels or dimes that are put into the tube.

Pile fifty coins on top of one another and measure carefully the space they occupy. Now mark the thermometer at intervals of fifty coins. The figures may be burned into the wood with a pyrographic outfit.

For the mercury bulb at the bottom get a three-inch wooden ball and saw it in two. Bore a hole through the thermometer at the place where the bulb is to be fixed and fasten the one-half of the bulb to the thermometer by means of a screw from the back, so that the bulb may be removed when you want to take out the money.

The young people endeavor to fill the tube with the coins, which are put in at the top. They will turn over and lie flat when they reach the bottom, and the figures on the thermometer indicate the amount collected.

Such a thermometer can be used many times. It has the advantage of being easily adapted to the needs of a contest, and can be loaned to the Sunday School or to other societies. Two tubes may be placed on the thermometer instead of one, and two sides can try to fill each its own tube. The thermometer may be made a permanent affair in a society and used to collect any odd missionary pennies the members may have with them.

Why Study Missions?

Until one has made a study of missions one may have the idea that missions concern themselves merely with changing the religious views of people who are perfectly content with the beliefs they already have. This is the rather shallow view opponents of missions often express. A study of missions, however, shows that enormously more important issues are involved. Chicago Endeavorers recently organized 193 mission-study classes. Among the printed matter advertising these classes the following six replies to the question, "What was the chief gain you derived from the study of missions?" were used. Here are the answers:

1. A clearer realization of the problems confronting the world.
2. A larger idea of what the Christian life means.
3. A wider knowledge of economic and social conditions.
4. A new idea of the glory of a life spent in leading others to a knowledge of Jesus Christ.
5. A realization of the superiority of the Christian religion.
6. A realization of unlimited opportunity in missions as a life-work.

These suggest topics that any society may work up in preparing for mission-study classes, or in trying to arouse interest in the larger aspects of missions.

Finally

The young people's society forms one of the finest fields for the church's missionary educational efforts. It is a field often neglected in the local church. If there is in the church a man or woman whose heart is afire for missions, the thing to do is to get into touch with the missionary committee of the young people's society. If its members have ideas, help the young people to work them out. Help by suggestion and kindly advice, not by dictation or by doing the work. If the young people have no ideas, suggest things to them. Show them how to make meetings interesting. Coach them. Pray with them and for them. And work with them. One successful missionary meeting will make them eager for more. Confidence will rise, and interest with confidence, until the whole society catches the vision of winning the world for Jesus Christ.

NEWS FROM MANY LANDS

NORTH AMERICA

The Growth of Christian Endeavor

THE United Society of Christian Endeavor gives new evidence of growing strength in many directions. During the past twelve months nearly 3,500 new societies have been formed. The two-year campaign for 10,000 new societies and a million new members not only for the societies but for the churches will probably be successful. . . .

The reports from the South are especially encouraging. In this field, which heretofore has been backward in Christian Endeavor, over 700 new societies have been formed within the year in white churches.

A Sunday School Centennial

THE American Sunday School Union is preparing to celebrate its one hundredth anniversary next year.

At present it has over 230 active missionaries at work in the United States, their object being to establish and equip Sunday Schools in communities which are without religious development. These schools are founded on union principles, under which the people of each community are brought together in common worship.

The work is very frequently in undeveloped sections of the country, difficult of access, and many of them, especially in the earlier days, have experienced hardships of almost every conceivable kind.

During the past year nearly fifteen hundred new Sunday Schools have been organized, into which over seven thousand teachers and over sixty-eight thousand scholars have been gathered. The society's representatives also visited and rendered aid to 14,753 schools.

The American Sunday School Union is undenominational. Its board of managers consists of laymen, representing seven different denominations. A large percentage of the Sunday Schools organized later develop into denominational churches, all of which is governed entirely by the wishes of the community residents in each case.

Chicago Y. M. C. A. Missions

FIVE years ago the total foreign missionary budget of the Chicago Young Men's Christian Association was $4,000. This was devoted to the support of two secretaries in Hongkong and to a few scattering enterprises. Last year the total gifts from the Association and its friends for the foreign work and the army work in Europe reached the splendid total of $89,811.50. This is larger than the total cost of the conduct of the city Association. In other words, the time has come in the Chicago Young Men's Christian Association when the budget for benevolence is greater than for current expenses. With these resources the salaries of thirteen secretaries are paid and four others are partially supported.

A Chicago editor, commenting on this, says: "We do not know of any other foreign missionary program that has been carried out within the last five years with such astonishing gain in financial resources and efficiency of equipment."

The Battle Creek Conferences

UNDER the presidency of Dr. James L. Barton, Secretary of the American Board, and at the generous invitation of Dr. J. H. Kellogg and the Battle Creek Sanitarium, the Eighth Annual Medical Missionary Conference, held at Battle Creek, Mich., from November 29 to December 30, was a noteworthy occasion. The program was made up of unusually strong speakers from practically every mission board and all the mission fields. The motion pictures each evening by Rev. Sumner R. Vinton were remarkable, and the addresses by missionaries, medical and clerical, were very instructive. About one hundred and sixty delegates registered, and there were, besides, many distinguished visitors. Illuminating addresses were given by Dr. John F. Goucher on "The Coming of

the Kingdom," by Dr. James L. Barton on "The Disintegration of Islam," by Rev. W. R. Stewart on "Christian Student Movement in China," by Rev. Joseph Clark on "Progress in Africa," and by Dr. J. H. Franklin on the "Spiritual Side of Medical Missions." The Conference would have been still more effected if there had been fewer addresses and more time for informal conference.

New Records in Methodist Missions

IN spite of disturbed conditions owing to the European War, the total receipts of the Board of Foreign Missions of the Methodist Episcopal Church for 1916 were $1,933,256.31. This shows a total increase of $232,682.51 over 1915, which had held the record as a banner year.

This statement was made at the annual meeting of the Board, held in New York in the autumn. Figures were given for forty-three mission fields. This has been a record year, not only in the amount of money raised, but in the number of workers sent out. The Board has sent out ninety-four new missionaries in the past twelve months. Twenty-six have gone to India, twenty-five to China, fourteen each to Malaysia and South America, four to Africa, three each to Japan, Burma and Mexico, and two to the Philippines.

New Buildings for Berea College

AT the last meeting of the trustees of Berea College, Berea, Kentucky, plans were discussed for new buildings and a greater endowment for the college. It was decided to create five departments, each presenting its own type of education, with a grouping of buildings to resemble that of an English university. The departments will be known as Collegiate, Vocational, Normal, Secondary, and Foundation. The buidings are to be of colonial architecture. It was also decided to establish chairs in forestry, rural economics and rural education.

Roman Catholic Finances

A NOTABLE feature in the method by which the Roman Catholics conduct their missionary propaganda is that they collect one year the money they spend the next year. Probably this is the only missionary society in the world to adopt this plan. Hitherto large supporters of the society have been Roman Catholics in France, Germany and Austria. Now Roman Catholics of America are called upon to assume a burden previously divided among older Roman Catholic peoples. American Roman Catholics gave last year some forty thousand dollars more than ever before, and made America's contribution more than a quarter of a million dollars. The archdiocese of New York contributed $191,000, an amount almost equal to what France gives in normal times. American contributors are singled out for specific mention in the report because of the notable growth of financial support given to missions in America within the last century.

An Indian Commission Urged

THOSE interested in the welfare of the American Indian find in the platform of the annual Lake Mohonk Conference on the Indian and Other Dependent Peoples the most adequate summary of the Indian situation. The 1916 Conference made the following constructive recommendation:

"A permanent, stable and developing policy is essential. We therefore urge the creation of a non-partisan, independent commission, permanent in its character, which should make a careful examination of the mass of Indian legislation on our statute books and from it develop an Indian law, general in its provisions, comprehensive in its policy, forward-looking in its purpose. Such law, when enacted by Congress, should take the place of all existing legislation except permanent treaties, and thereafter the administration of this law and the application of its principles to the varying conditions of the various tribes should be left by the Congress to the commission, to which should be committed the entire charge of the Indian service. We urge this plan, not only to secure greater economy and efficiency but also to promote a consistent, continuing and developing policy—a need recognized as of the utmost importance by all workers in

the Indian service. The ultimate object of this policy should be to bring the present abnormal condition of the Indian to an end as speedily as possible by the incorporation of the Indian in the general citizenship of the nation."

Russians in Canada

THERE are now about 100,000 Russians in Canada. They have settled chiefly in the west, though there are considerable colonies in eastern towns and cities. In the centers they are usually laborers, working on the railways or streets or in factories. In the rural districts many of them till their own farms, living, however, in villages, and clinging to the ways of the mother-country. There are Greek Orthodox churches and priests in these colonies. Bishops, too, have been located in eastern and western Canada. But, while the Greek ritual is diligently practised, little instruction in Bible truth is given and the pure gospel is not proclaimed. The Canadian churches have done little for these newcomers. The Baptists have a very few missionaries among them. The Presbyterian Church confines itself to its mission in Winnipeg.

LATIN-AMERICA

Porto Rico Christian Students

THE Polytechnic Institute in Porto Rico the past June had the distinction of graduating the first class of students from a Christian industrial institution in the 400 years' history of the West Indies. Five boys and one girl composed the membership of this class.

Students come to the school from all parts of the island and San Domingo, on foot, in ox carts, on horseback, in boats, on trains and in automobiles, and the spirit of co-operation and service is so strong that rich and poor work side by side in the most menial or hardest manual labor.

There was an average of ninety-one students enrolled last year, and the income from student labor—which goes into permanent improvement of the institute—for the year ending August 31, 1916, was $4,904.20. This year 166 students are working as a unit in the upbuilding of the Polytechnic Institute of Porto Rico.

A Crowded School in Cuba

FROM the Colegios Internacionales, Cristo, Cuba, comes an encouraging report. The school has never been so full as at the present time. Already they have 123 boarders, and many have had to be turned away for lack of accommodations. President Routledge writes to the Baptist Home Mission Society, which supports the school: "If we only had the $38,000 for the new buildings which you propose to give, we could fill those buildings almost at once. The work will have to be undertaken at an early date or the opportunity will pass on and may not return." From the beginning this institution has had unusual success. The college itself is of the grade of the Cuban provincial institutes. There is a preparatory department and also a normal department, where teachers for primary schools receive their training, and a theological department for the Baptist native preachers. When non-Protestant parents are willing to pay as much as twenty-five dollars a month to send their boys and girls to Cristo College, surely the necessary room should be provided for them. The Christian atmosphere of the school is fine, and each year sees numbers of its students, future leaders in Church and State, brought to a knowledge of our Master as their personal Lord and Saviour.

An Opportunity in Uruguay

IN Cerro, one of the suburbs of the growing city of Montevideo, Uruguay, and itself a community of about 12,000 people, an earnest Sunday School worker, Miss Estella C. Long, has recently been doing some remarkable work. When Miss Long went there, seven months ago, she found a Sunday School of fifteen; to-day there are 170 in the Spanish Department and twenty in the English Department. This Sunday School meets in her house, which has four rooms and two large enclosed patios. It begins at 3.30, but as early as 1 o'clock the children gather at the door, and they are all there long before the school starts.

In Montevideo are located two of the great packing houses—Swift's and Morris Brothers. Over 2,000 of Swift's workmen have formed a club, with a night school, and Miss Long gives them English lessons once a week. A class of sixty women and children come once a week for a sewing circle; two hundred girls and women from Swift's canning factory have asked what can be done for them. Fifty boys and girls and young men are gathered in the morning and evening classes.

THE BRITISH ISLES

War Arguments Against Alcohol

REPORTS come from England that the new Lloyd George Cabinet will favor national prohibition as a war measure. Not long ago there was presented to the British Government a petition eleven miles long, the burden of which was a prayer for the prohibition of the liquor traffic during the war and for six months thereafter. Every class of citizens was represented, but workingmen are said to be in the majority. Many soldiers and sailors put their names to the request, and one sheet was entirely made up of army officers of high rank. A considerable proportion of the memorialists are not total abstainers, but men who feel that England in time of war cannot afford to waste her vitality with alcohol. Here are the arguments used for prohibition:

It hinders the army, delays munitions, keeps thousands of men from war work, makes good workmen second rate.

Hampers the navy, delays transports, places them at the mercy of submarines, slows down repairs and congests docks.

Threatens the mercantile marine, absorbing during the war between 60,000,000 and 70,000,000 cubic feet of space, and retards building of ships.

Destroys food supplies; in twenty months of war it consumed over 2,500,000 tons of food, with sugar enough to last the nation eighty days, and uses up more sugar than the army.

Wastes our financial strength; in the first twenty months of the war our people spent on alcohol 300,000,000 sterling.

The Pocket Testament League at the Front

PROBABLY no other agency is being more used of God among the soldiers of Europe than the Pocket Testament League. Through its instrumentality hundreds of thousands of men at the front have accepted Christ. The League is a soul-winning, Bible reading movement, which in the eight years since it was officially launched in Philadelphia by Dr. J. Wilbur Chapman and Mr. Charles M. Alexander has spread around the world. The pledge to carry a Bible or Testament and to read a chapter each day has been signed by over three million members.

Small khaki Pocket Testaments, issued by the Pocket Testament League, have been sent to the military training camps of Europe as fast as the printing presses could produce them. The result is exemplified in the following incident:

A few days after the Pocket Testament League work began among the soldiers on Salisbury Plain, a Sergeant came to the workers and asked for "one of the little Books." He said, "My squad was the worst in the whole camp, and I could not maintain discipline and was about to resign. This morning the men gathered round me after drill and said, 'Sergeant, don't we have better discipline than we used to have?' I replied, 'Yes.' 'Do you know what has done it?' came from the men. Immediately they all pulled out the little Testaments, saying, 'It's up to you, Sergeant, to join, too.' So I have come to sign up the Pocket Testament League Pledge."

A United Free Church of England?

THE meeting of the joint committee, representing thirteen denominations, to consider proposals for a United Free Church of England, was held recently at Mansfield College, Oxford, with Rev. J. H. Shakespeare presiding. Eighty-two members were present, and progress was made toward an ultimate working program. The committee which had in charge the basis of federation reported that it felt any federation of churches should admit communicants to communion at all free churches alike. It

was also recommended that a federal council be created, "consisting of members duly appointed by the assemblies or supreme courts" of the federating churches, and that this council should have general advisory powers, together with such executive and administrative powers as the churches might give to it later. These suggestions were adopted by the joint committee, and special committees were appointed on faith, constitution, evangelization and the ministry. Another meeting will be held in the spring to hear the reports of these four committees, when the first-named body will present a declaratory statement of the common faith of the evangelical free churches of England, and the committee on constitution will outline a working agreement.

A Sunday School Campaign

THE London Sunday School Union is undertaking to raise $125,000, to be used in an aggressive campaign for Sunday School development, to meet the crisis that has overtaken Europe, not only in relation to the war, but in the decline in Sunday School attendance reported from all denominations as having set in prior to the war. Of this amount, it is planned to use $25,000 for the extension of institute work to help the soldier boys on their return from the war; $25,000 to develop the Continental Sunday School work of the Union; $25,000 for extension of Sunday School teacher-training in India and China; $25,000 for aiding the weak schools of local Unions, and $25,000 for the extension of Junior Departmental work, aiding isolated rural district schools, assisting the Sunday School Union Children's Convalescent Homes, providing for teachers' training and strengthening the general administrative funds of the Sunday School Union.

THE CONTINENT

Appeals for Poland and Albania

THOSE who are familiar with the conditions in both Poland and Albania can apparently not find words to describe the distressing plight of the people of both these countries. We quote from the appeals issued by the committees which are seeking to raise funds for their relief:

"Fourteen million Poles, including all the children under seven years of age, have already been wiped out of existence. Five hundred thousand young Polish girls have had their lives shattered by the greatest tragedy that can come to a woman. More than 200 towns have completely disappeared; 20,500 villages have been leveled to the ground; 1,600 churches are in ruins. The loss in property destroyed exceeds $11,000,000,000. The whole country is but a vast cemetery. Money reaches Poland without delay—by way of Switzerland. The embargo concerns only foodstuffs and raw materials."

"Of the three hundred and seventy-five thousand Albanians made homeless during the work of devastation and conquest carried on by Servia, Greece and Montenegro in 1913, 1914 and 1915, at least one hundred and fifty thousand have died of starvation. The rest will die. With them will die three or four hundred thousand victims of the famine."

Malagasy Christians in Europe

IT is one of the unexpected results of the war that French Christians should have an opportunity of seeing the products of missionary work in Madagascar.

A number of Malagasy Christians have come to France as sharpshooters, or artisans, or employed in various branches of munition work, or as cattle drivers. The Paris Missionary Society has been able to arrange that one of its missionaries, M. Parisot, should be attached to a Malagasy regiment as hospital orderly.

At Versailles and elsewhere, Protestant pastors have been greatly pleased to see Malagasy attending the services; and in the military zone Protestant chaplains report a similar experience. One of these, walking through the village where he is stationed, observed a colored man reading the Bible in a strange tongue to a group of fellow-countrymen; they proved to be Malagasy drovers. Forty of them attended service on Sunday, where they helped greatly in the singing.

A letter from a nurse in the French camp at Salonika tells how a little group of Protestants, consisting of the pastor, four French soldiers, herself and another nurse, were cheered by the arrival of a hundred Malagasy, and by their admirable and hearty singing of hymns in their own language.

A Christian Nurse in Monastir

A LETTER from Miss Mary L. Matthews, principal of the Girls' Boarding and High School in Monastir, gives an idea of the steadfastness in the midst of changes which is characteristic of Christian missionaries. When Miss Matthews reached Monastir, in September, 1915, she was for a time in Serbian territory. Presently Bulgaria regained the city, and the missionaries received no mail after October 18 until February 5. The school has not been interrupted at all.

Miss Matthews writes: "Sister Hilda (Miss Hawley), who is in Monastir, came in the fall, while this city was still in Serbia, and was given charge of the military hospital, the largest in the city. What it meant for a young woman to go, as the only trained nurse, into such a place and clean up the wards and the patients until they were free from vermin, can best be appreciated by one who saw the conditions before and afterward. When the Bulgarians came, Sister Hilda withdrew, as she was not sure what the new government would desire. But the Bulgarian officials had heard of her efficient service, and gave her a cordial invitation and a welcome back to the hospital. She has been there for months, and has done a wonderful work. She is giving an object lesson in real Christianity which will not be forgotten."

MOSLEM LANDS

Constantinople College for Girls

THE return to America of Dr. Mary Mills Patrick, President of the Constantinople College for Girls, has directed attention to what has been called "one of the miracles of the time," namely, that the college could pursue its work during the wars of the last few years and come up to the present year with the largest enrollment in its history and a staff of instructors doing vigorous work.

Of the 290 girls in the college and preparatory departments last year there were 63 Turks, 102 Armenians, 26 Bulgarians, 62 Greeks, and Russians, Persians, Italians, Albanians, Americans and Jews. Among the Turkish girls were fourteen whose tuition is being paid by the Turkish Government and who are expected to become teachers. Another Turkish student was a grand-daughter of the late Kiamil Pasha, who was Grand Vizier.

This year the enrollment has reached 400. Most of the girls, of course, live in Constantinople, as conditions caused by the war make it almost impossible to get into the city from outside. The college has succeeded in protecting the Armenian girls in its student body very effectually, and in several cases, when Armenian families were deported from Constantinople last year, their daughters, students in the college, were allowed to remain.

The trustees of the college are seeking to raise $1,000,000 for additional equipment.

New Openings in Asia Minor

REV. ROBERT STAPLETON sailed from America on November 9 to resume his work at Erzroom, which is now, with four other stations of the American Board in Eastern Turkey, under the Russian flag. As practically the entire Armenian population of Erzroom has been wiped out, Mr. Stapleton expects to work for the Russians and Turks. There are about 20,000 of the latter in the city and in great need for food and clothing. These peasant Turks have been friendly all along, most of them deprecating the brutality of their government toward their Armenian neighbors, and now they are so tenderhearted toward our missionaries that it should be possible to reach many of them with the Gospel. President White, of Marsovan, also reports that fully 80 per cent. of the Turks of Anatolia are kindly disposed and deeply regret the Armenian atrocities. The bearing of this fact

upon the future of the work in Turkey is highly significant. If the war should result in taking up work for the Moslems, it will be a return to the original purpose of the missionaries when they went out to Turkey in 1819. The doors of opportunity are now swinging in that direction.

A Call from Persia

BISHOP STILEMAN, of the C. M. S., who has been at work in Persia since 1889, writes: "We have been eagerly awaiting the signal to advance. The preparatory work has been satisfactorily done in Ispahan, Kerman, Yezd and Shiraz. Our medical missions have prepared the way. They have seized and consolidated important strategic positions. Prejudice against the religion of Christ has been, in great measure, removed. Hearts have been softened, homes have been won. Friends have been raised up everywhere. A new era seems to have dawned. There is more religious liberty than ever before, and doors are thrown widely open in all directions. A great demand for education has arisen, which at present can be met only by Christian teachers. How are we meeting the crisis? Alas! we have met it thus far by hauling down our colors and retiring from Shiraz, which had been occupied and held at considerable sacrifice. In that city, sacred to the memory of Henry Martyn, there is no longer any Christian missionary. The Stuart Memorial College in Ispahan is awaiting completion, and would have already been occupied had the necessary funds been available. Two new hospitals and the church in Kerman have their sites waiting for them, but they cannot be erected until the money is forthcoming."

INDIA, BURMA, CEYLON

The Fifty-Fifty Plan

IT will be remembered that a New England business man last May gave $10,000 to put fifty native pastors and teachers in fifty hitherto unreached villages in India. The plan has been put into operation in the Marathi and Madura Missions of the American Board, and already the returns are coming in. Rev. Alden H. Clark, of Ahmednagar, writes to the donor as follows:

"I must tell you of the inspiring way in which this campaign has opened. A village named Chikhale has often excited my interest and desire. Last Saturday I learned from one of our Marathi pastors that some of the people were eager to come out as Christians and that he had made an engagement for me to meet them. On the way the pastor told me many interesting things about the Mahars of this village. There are twenty-five households containing over one hundred people and they appear far more energetic and intelligent and far less poverty stricken than most Mahars. This whole community had urgently begged the pastor to send them a Christian teacher. If we would only send one who could instruct them and their children in Christian things they would come out as Christians in a body."

Bombay Women Enlist

FOR many years there have been annual meetings in Bombay for Marathi-speaking Indian Christian women. This year it was decided to use the opportunity to bring before the women the evangelistic forward movement, and to encourage them to take their share in it. A series of addresses was given on "Our responsibility, as women, in respect to the evangelistic forward movement." Special emphasis was laid on the building up of personal spiritual life by means of Bible study, prayer and praise, and by service for others.

On the last day a hundred and eighteen women enrolled themselves as members of small Bible Circles, to meet for weekly discussion on their daily private Bible study. Sixty-six promised to pray daily for one or more individuals and to seek to win them for Christ. Twenty-eight promised to try to teach one woman to read her Bible, within a year. The results ought to be far-reaching and full of blessing for Bombay and even beyond it.

What It Means to Close a School

OWING to the shortage of Indian teachers, due to lack of funds, the missionaries in the Ellore district of the

Telugu Country have found it impracticable to forge ahead as they would like to do. There is no lack of openings, and several new centers have been occupied. Rev. E. S. Tanner, of the Church Missionary Society, writes:

"All our village schoolmasters are also quasi-pastors; each being in charge of one or more congregations. He prepares the candidates for baptism and confirmation, conducts the daily prayers and the Sunday services, and gathers the various church collections, often given in kind. Not only is he the quasi-pastor, but he is also the evangelist, and it is usually by his efforts that new village congregations are formed. Government pays roughly nearly half the teacher's salary; therefore to shut up a little village school means to rob a congregation of their spiritual teacher, the village children of their education, the non-Christians of their evangelist, the church council of its financial support and the Society of the Government grant."

The Prospects in India

DR. WHITEHEAD, the Anglican Bishop of Madras, declares that the present is more hopeful for Christianity in India than any time during his thirty-two years of service there. After two years of service, Bishop Azariah, of Dornakal, has been even more successful than was hoped, having brought to the work of the Church elements of untold value, and of great hope for the future. During the last two years the prospects of the great movements toward Christianity in India have become brighter.

Furthermore, there is a widespread movement among the Christians to prepare themselves, by prayer, training in Bible study and voluntary personal evangelism, to reach the non-Christians. In all India to-day it is this arousing of the Christians that is the most encouraging and promising sign. Given an awakened Church, and the future of India is assured. Without it no methods, meetings or men can hope to win many or solve the problem of India's evangelization. It is this awakening of the Church that is the greatest hope of India.

CHINA, MANCHURIA, MONGOLIA

Refuge in Mission Compounds

IN the opinion of Mr. Burt, a missionary in China, the work of missions has been less retarded by the war than by the internal troubles. In Shantung looting had been rife, and life and property very insecure. Bands of brigands were still roaming about—a state of things very disadvantageous to the work of evangelization, but not directly antagonistic to Christianity. In the recent troubles in various provinces, the officials and the gentry sent their ladies to take protection with the missionaries. Whereas formerly the missionaries had to take shelter in the official yamens, now the missionary compound was the safest place. Banks would remove their valuables at dead of night to the missionary hospitals.

Mr. Burt believes that the general outlook for missions was never brighter. Access to all classes is now possible and actual. Formerly the work of evangelization had been almost entirely confined to villages; the Christian Church in China was largely a peasant community. Now, men of business, the officials, the gentry and the students are being touched and reached.

The Opium Fight in China

CHINA has accomplished great things in her fight against opium, but the anti-opium war is not yet over. President Yuan Shih-kai, in the last year of his life, in order to gain money to carry out his plans, turned to the opium traders, and for millions of dollars agreed that they might continue to sell in three provinces. Some provincial governors were not slow to follow the bad example of the President. They, too, arranged to make money out of the so-called "last stage of opium prohibition."

Another blow to the anti-opium campaign was the action of the foreign municipality of Shanghai, in voting for the continuation of the sale of opium for smoking. The opium monopoly of Canton, arranged by Yuan Shih-kai's men, was another setback.

President Li Yuan Hung has issued an edict prohibiting the planting, smok-

ing and selling of opium, and opium burnings have been reported from Kalgan and Peking. There are, however, reports of opium planting in Yunnan and Szechuen, and a despatch states that many opium dens have been reopened in Szechuen.

Friends of China need to take a fresh hold of the anti-opium crusade to offset the plots of those who have taken advantage of China's political disturbances to give opium a new lease of life just when the evil was almost suppressed.

Federated Work in Nanking

TWO former prisoners of the Nanking jails were baptized on a recent Sunday as the result of work conducted in the prison by the federated churches of the city. Several others of the twenty-eight political prisoners recently released by Government order have expressed a desire to join the Church. After liberation they held at their hotel a reception to the Christians in gratitude for the kindness shown them. At an entertainment which followed the Christians presented each released prisoner with a Bible as a lasting memorial. Part of the work of the federated churches during the summer included distribution of fans, tea, disinfectants and other articles which would make prison life in hot weather more comfortable for the political prisoners.

Chinese Christians interested in the building of a new church at Nanking are retelling the story of a nameplate erected over the door of the original Presbyterian Church. The plate bore the title "The Society of Jesus."—*The Continent.*

JAPAN

Conditions in Factories Improve

JAPAN'S new factory law marks the first step in the emancipation of women employes in Japan. From sixty to seventy per cent. of the factory workers in the Empire are women. Raw silk, cotton, yarn, fabrics, tea, matches, towels and straw braids, which hold an important position in Japan's export trade, pass through their hands. About a million workers will be affected by the new regulations, which prohibit the employment of children under the age of twelve in any heavy and laborious work; and further, of boys under fifteen, and women of any age, more than twelve hours a day.

A number of factories have employed Christian matrons to look after the girl employes. Presbyterian missionaries have done some successful evangelistic work in the factories, especially in the cotton mills.

A Builder of the Kingdom in Japan

THE chief of the Government railways in the province of Kyushu, one of the few posts in the Imperial Railways which are filled by direct appointment from the Throne, is Mr. Nagao, who is as noteworthy for his Christian character and for his influence over men as for his technical skill. He became a Christian in his college days, and has not hidden his Christian light. When he held a government post in Formosa, he was the mainstay of the pioneer Japanese Church, and the founder of the Young Men's Christian Association there.

The phenomenal growth of the Association work among railway men is due largely to his aid; and the mouths of critics are stopped when the Premier himself pronounces the Kyushu railways under Nagao to exhibit the finest morale among the men and the highest efficiency in operation of any section of the Empire.

Nagao is an ardent champion of Church union, and since he was appointed to Kyushu, with headquarters at Moji, he has brought about the amalgamation of the six weak churches in one strong, well-equipped church. Almost single-handed he has raised, entirely in Japan, enough money to buy a fine site and put up a City Young Men's Christian Association building in Moji. All but $1,000 of the amount was given by non-Christians, for they have confidence in Nagao and in the kind of religion he represents.

Wise in counsel, fearless in execution,

it is not strange that Nagao has been asked to become an official Christian worker, but he has conscientiously declined, believing he should "remain in the vocation wherein he was called."

AFRICA

Boys' Club in Tunis

REV. STEPHEN TROWBRIDGE, of Cairo, Secretary for the World's Sunday School Association, writes of wonderful work among the street lads of Sfax, Tunisia. H. E. Webb, a missionary, has gathered these boys, all Moslem, into a Bible Club, with many activities. Although many of these little fellows cannot read a single word, he has taught them with pictures and with oral lessons, and they are keenly interested in what they are discovering about the Bible from week to week. This special work requires a great fund of patience and grace, but there seems no reason why the same plan might not succeed in Cairo, Alexandria and other cities. These lads come from wretched homes, and many are homeless.

The Interned Missionaries

FOURTEEN missionaries of the Church Missionary Society, who have been interned in German East Africa for two years, are free. They were found by the Belgian forces at Tabora with others who are working in connection with the Universities' Mission.

On the other hand, the Moravian Board has received word that all the German missionaries of their Nyasa Mission have been removed from the stations and are interned at Blantyre, British East Africa, south of Lake Nyasa. They report that they are being kindly treated, and are permitted to visit their wives and children three hours every day.

The Board report says: "Of our congregations at the north end of that long inland sea, we only know that they are now left without their spiritual guides and ministers. Humanly speaking, that flourishing work is at a standstill. We can but do what their missionaries are doing with sad hearts but trustful faith —commend them to God."

OBITUARY

Dr. Wm. N. Brewster, of China

DR. WILLIAM N. BREWSTER, who has been a missionary of the Methodist Board in China since 1890, died at the Presbyterian Hospital, Chicago, November 22, after a short illness.

Since the organization of the Hinghwa Mission Conference in 1896 he has served as its superintendent. In addition to the work of district supervision, Dr. Brewster has been principal of the Hinghwa Biblical Training School, and has also directed the work of the *Mission Press* in that city. He served as mission treasurer over ten years. For some time he was editor of *The Revivalist*, a paper published in the Hinghwa colloquial dialect; and into this tongue he translated the Bible. He wrote two other Chinese works, "A Commentary on Isaiah" and a book on homiletics. Dr. Brewster lived to see the native church in Hinghwa increased from 1,000 to more than 10,500.

Dr. Andrew Watson, of Egypt

AT the ripe age of eighty-two, having been born in 1834 at Oliverburn, Perthshire, Scotland, Dr. Andrew Watson went Home from Cairo on December 11th, after fifty-five years of service on the field. He was greatly beloved and honored as a man and a missionary. He was educated in America and was married to Miss Margaret McVicar, who survives her husband. One son is a physician in Chicago, and another son, Dr. Charles R. Watson, has recently been elected president of the newly projected Cairo University. He was with his father at the time of his death, having just arrived in Egypt on University business.

Dr. Andrew Watson, through his connection with the Theological Seminary in Egypt for nearly half a century, had the privilege of a large share in the training of the entire ministry of the Synod of the Nile. We plan to have an illustrated article on Dr. Watson in a later number.

Dr. J. L. Dearing, of Japan

On December 20th the Rev. J. L. Dearing, an honored American Baptist missionary, died in Clifton Springs, N.Y.

THE MISSIONARY LIBRARY

The World and the Gospel. By J. H. Oldhaus, M.A., 12mo, 220 pp. 2s. net. United Free Church of Scotland, Edinburgh. 1916.

This is a contribution to Christian thinking rather than a volume of information. Mr. Oldham, the secretary of the Continuation Committee of the World Missionary Conference and Editor of the *International Review of Missions,* is a writer of fine Christian spirit and intelligence. His discussion of the challenge of the war to the Christian Church, the character of the Gospel and the appeal of the world is convincing. If this study of the theory of missions could capture the minds and hearts of the rising generation there would be no lack of volunteers or of missionary givers.

The Self-Discovery of Russia. By Professor J. Y. Simpson. Illustrated. 8vo. 227 pp. $2.00 net. George H. Doran, New York, 1916.

During the summer of 1915, Professor Simpson of Edinburgh visited Russia, and as a result has given us this sympathetic study of the new Russia, whose soul has been laid bare since August, 1914. The various chapters deal with economic, social, political and religious conditions in the empire of the Czar. The author was permitted to visit the Russian armies on the Galician front and not the least valuable chapter in the book is that which relates his observations while with the troops. There are also many illustrations, visualizing for the reader the experiences of war.

Professor Simpson's study of the effect of the prohibition of vodka throws valuable light on the world-wide movement to restrict the use of intoxicants. The extent to which Russia has awakened to the economic value of sobriety is intimated in the testimony of a Professor of Economics who said to the author, "What I have seen of the advantages of prohibition has brought me to believe in the absolute restriction of beer as well as vodka. . . . . If we can arrange that for twenty or twenty-five years the population will not have the opportunity to drink, . . . Russia will be saved."

Professor Simpson is not as hopeful about religion in Russia as is Stephen Graham; nevertheless he sees clearly that the soul of Russia is essentially mystic. He speaks of the poularity in Russia of a translation of Henry Drummond's book, "The Ideal Life," and says that religious subjects are ever uppermost in the Russian mind. Since the proclamation of a "free Poland" the other day, Professor Simpson's chapter on "The Future of Poland" is particularly pertinent, and no one who speculates upon the changes which must come at the close of the present war will overlook his closing chapter on "Russia and Constantinople."

Letters From My Home In India. By Mrs. George Churchill. Edited and Arranged by Grace McLeod Rogers. 8vo. 305 pp. $1.35 net. George H. Doran, New York, 1916.

The talented author of "Stories from the Land of Evangeline" has edited these uniquely fascinating letters of a noble missionary, who had the superb talent and devotion of work, but who could not write. The result is no dry-as-dust tale of missionary labors. Every page thrills one with its vibrant life and sacrifice. We see first in 1871, the young girl so naively pleased because such a great joy has come when—a missionary has asked her to be his wife!

To fit herself for this great work and that she might be no whit behind the men in this preparation, the young woman went to the Woman's Medical College, Philadelphia. Finding that they had not very long purses, and money fairly melts away even with most careful expenditure, she and a friend and room-mate canvassed for a book.

In 1873 came her wedding and the departure for India. The mere romance

faded before the reality. How did they stand it all?—the ignorance, the dirt, the disease, the outlandish notions of those extraordinary people who would even try to pull apart the curtains in our missionary's house to see what she was doing inside.

Only a saintly character could have borne it, but she did not rebel, even when children and husband were taken from her by the unhealthful climate.

A beautiful sentence comes near the end of the book, "If a balance was struck between our receipts of mercy and goodness through the past year, and what we have repaid in love and service, what a poor-showing statement we should have."

Her editor, Grace McLeod Rogers, gives a perfect picture of life in India down to the time when she came back to Canada in 1914, with her sole surviving child. Here she stayed long enough to rest, and then this noble woman of seventy-five, lame, yet rejoicing, returned to India to be among the people whom she loves so well.

MARSHALL SAUNDERS.

The Unity of the Americas. By Robert E. Speer, 16mo. 115 pp. 25 cents. Missionary Education Movement, New York, 1916.

A wonderfully compact, well arranged and well digested mass of information concerning the political, commercial, educational and religious conditions and opportunities in Latin America. Any one who masters the facts in this little volume will be ready to speak intelligently on Latin America at any time and any place. There are many quotations from a large number of authorities on the subject. Dr. Speer faces the problems fairly but hopefully. The evils of the Roman Catholic influence are not minimized or exaggerated but a constructive Christian program is advocated.

The Religion of Power. By Harris E. Kirk, D.D. 8vo. 317 pp. $1.50 net. George H. Doran Company, New York, 1916.

These James Sprunt Lectures at Union Theological Seminary, Virginia, interpret Christianity as the religion of power, in relation both to the world into which the Gospel first came, and the world of our own day. Dr. Kirk knows Greek and Roman history and is equally familiar with the history of dogma; he has also the faculty of separating the essential from the accidental in the study of great movements connected with the development of Christian doctrines. It would be difficult to find elsewhere in so small a compass so comprehensive and lucid a survey of the growth of Christianity, opposed as it was both to and by Jewish legalism, pagan philosophies and Eastern wisdom. The author believes, and rightly, that the faith which conquered these, satisfying the eager minds of those who were grappling with the problems of life and death, of sin and salvation, of duty and destiny, has within it still, and must forever have, the power derived alone from God.

Light is self-evidencing. So is Christianity. Gospel creed and Gospel code unite to make the faith once delivered unto the saints final. The apostle of the Christian faith is, as Dr. Kirk says in his closing chapter, quite willing to submit the claims of his faith to the arbitrament of experience.

Nationalizing America. By Edward A. Steiner. 12mo. $1.00 net. Fleming H. Revell Co., New York.

America the "melting pot" of nations is being welded into a homogeneous mass with national ideals and characteristics. The war is having its influence in this direction for America is realizing its responsibility among the family of nations. Perhaps no one could have seen and analysed this process better than the foreign-born American, Prof. Steiner.

To be sure he calls pacifists "Molly-Coddles," and refers to the "Educational Chaos" of the United States and claims that everywhere nationality has triumphed over religion, but while we may not agree with all of his ideas, the reader will be interested in the illuminating study of the economic, educational and religious problems related to the nationalization of the great North American republic.

1. The people of Mongolia, all that is now left of one of the great nations of history, form one of the most needy of the untouched mission fields. Lamaism is even more degrading there than it is in Tibet. (See page 93.)

2. Only a few Chinese girls can come to America to study. Ginling College, in Nanking, is a Christian enterprise which gives to many the opportunity for a higher education, while at the same time they keep in touch with the life of their own people. (See page 107.)

3. The Indians of Canada have vague ideas of a Great Spirit. It is the Bible translated into their language that has given them a true knowledge of God, and has laid an invaluable foundation for progress. (See page 122.)

4. Pioneer Christian "Trench Work," not always appreciated but of a most constructive character, is being done by more than one thousand colporteurs of the British and Foreign Bible Society in many lands.

5. The gifts of North American Christians to foreign missions in 1916 were four times as much as the amount contributed fifteen years ago. (See page 87.)

6. Missionaries from the interior of China report an increasing tendency to accept Christianity by families, using that word in its patriarchal sense of several generations in one household. (See page 81.)

7. Korea is said to illustrate more nearly than any other nation the ideal of all the church in the Sunday-school and all the Sunday-school in the church. (See page 84.)

8. A commercial attaché of the American Embassy in Peking has noted the marked difference in the attitude toward foreigners on the part of Chinese in cities where missionaries live and in those where they know the commercial foreigners. (See page 130.)

9. American mission property in Marsovan and Talas has been seized and occupied by the Turkish authorities, who have in some cases vacated Turkish buildings for the purpose.

10. The days of martyrs and cannibals are not over in the New Hebrides. Six Malekulan Christians have recently met death for their faith. (See page 153.)

11. There are now more than 1,200 Chinese young men and women studying in the United States at the expense of the indemnity fund—an unparalleled opportunity for American Christians to influence a nation's leaders for Christ. (See page 154.)

12. Though the Brazilian temperament is said to make co-operation difficult, Protestant Christians in Sao Paulo united for a successful evangelistic campaign. (See page 157.)

OUR MISSIONARY CALENDAR

NOTABLE ANNIVERSARIES, CONVENTIONS AND OTHER COMING EVENTS

FEBRUARY, 1917

1st—Missionary Convocation, United Presbyterian Church, Pittsburgh, Pa.

2nd, 1807—Birth of Eliza Agnew of Ceylon. 110th anniversary.

4th to 11th—*Week of Evangelism in China.* Request of the China Continuation Committee.

4th, 1837—Cyrus Hamlin received his appointment to Turkey. 80th anniversary. See "My Life and Times," by Hamlin.

6th, 1812—Ordination of Judson, Nott, Newell, Hall and Rice at Salem, Mass. 105th anniversary. See "Life of Judson," by Edward Judson.

8th—*Annual Meeting of Missionary Review Publishing Company.*

8th—*Decennial Meeting, Laymen's Missionary Movement, Newark, N. J.* H. F. LaFlamme, 1 Madison Avenue, New York City.

9th, 1717—Corner-stone of the Church of the New Jerusalem laid at Tranquebar. 200th anniversary. See "Men of Might in India Missions," by Holcomb.

10th, 1822—Death of Levi Parsons of Syria. 95th anniversary. See "Fifty-three Years in Syria," by Jessup.

13th to 15th—*Laymen's Missionary Movement Convention, Louisville, Ky.*

14th, 1792—Birth of William Goodell of Turkey. 125th anniversary. See "The Encyclopedia of Missions."

15th, 1822—Birth of Bishop Whipple of Minnesota. 95th anniversary. See "Servants of the King," by Speer.

18th, 1867—Death of William Goodell of Turkey. 50th anniversary. See "The Encyclopedia of Missions."

18th to 20th—*Convention, Laymen's Missionary Movement, Paterson, N. J.* H. F. LaFlamme, 1 Madison Avenue, New York City.

20th to 22nd—*Laymen's Missionary So. Presbyterian Convention, Lexington, Ky.*

22nd, 1837—John Anderson landed at Madras. 80th anniversary. See "Men of Might in India Missions," by Holcomb.

24th, 1812—Completion of Martyn's Persian New Testament. 105th anniversary. See "Life of Henry Martyn," by George Smith.

25th—*Universal Day of Prayer for Students.*

27th to March 1st—*Religious Education Association. 14th General Convention, Boston, Mass.*

28th, 1797—Birth of Mary Lyon of Persia. 120th anniversary. See "Eminent Missionary Women," by Gracey.

MARCH

1st, 1847—Death of Hannah Marsham of India. 70th anniversary. See "Eminent Missionary Women," by Gracey.

4th, 1797—Arrival of the *Duff* at Tahiti with the first missionaries. 120th anniversary. See "Islands of the Pacific," by Alexander.

7th, 1872—Murder of James D. Gordon on Erromanga. 45th anniversary.

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